

Beginning of

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A PSYCHOLOGICAL APPROACH TO THE
CHRISTIAN DOCTRINE OF GRACE AND PERSONALITY

With Special Reference to John Oman and Fritz Kunkel

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PREFACE

Aldous Huxley has remarked that the "grace of God" is nowadays as taboo as sex used to be.

But is it? The term is much used, in and out of churches. But what does it mean? What is suggested by the vague conception of grace which is not indicated more intelligently by the natural healing forces utilized by the doctor, psychologist, teacher, social worker? Is grace supernatural and miraculous? If so, is there any point in discussing it rationally? If not, does the term contribute anything to our thinking and point to a real power which ordinary folk can appropriate? Probably all those who use the term "grace" conceive of it as having to do somehow with the relations between God and man, as some sort of divine activity working in the world in a dynamic and redemptive way to save men and to create good. But is this "divine activity" essentially different from the expression of God's love and power in other aspects of human existence?

The belief that somehow "grace" is central to religion has been held by countless men and women who have had no very clear notion of what they mean. The term obviously covers a wide variety of beliefs and theories which it is our purpose to examine.

This essay is meant to define and, if possible, to validate, the fundamental truth in the Christian Idea of the "Grace of God", as conceived in historical and traditional theology. I believe the idea

of "grace" in Christian thought should not, and indeed cannot, be jettisoned without losing much of the dynamic and transforming effects of the very real divine impulses and healing powers interpenetrating and regenerating human life. It seems unnecessary here to argue the reality of these saving forces in life. Too many souls have experienced the infusion of transforming life-giving, life-renewing energies -- have known health and wholeness and deliverance where there had been sin and despair and death. Nor should we, I think, allow different terminologies and tight metaphysical logic to hide the fact that in the "cure of souls" the minister and the psycho-therapist may be dealing with the same sanatory and liberating resources. "Grace" conceived as an impersonal, mechanical, irresistible Power flowing from a transcendent Tyrant might just as well be discarded, and instead, be regarded as the very Spirit of God, the "inner" divine influences and creative operations which act as a "gracious personal relation" between a Person and persons.

The method of this essay is (a) to review the development of the Idea of Grace as found in the doctrinal systems of representative Christian thinkers--in the New Testament, the early Church Fathers, the Medieval Scholastics, the Reformers, and the modern theologians; (b) on the basis of this review and present day thought, to endeavor to derive the permanent essence and value of the idea; and (c) to attempt to reformulate these permanent meanings in modern concepts and language, with the auxiliary object of showing their congruity with recent developments in psycho-therapy.

Since human nature and its remaking (equally with the nature and

working of God) are the subject of our present study, I have begun with the consideration of a psychological approach to the Christian doctrine of man. Then follows a review of the doctrine of grace as found in the thought of the Early Church, Augustine, the Roman Catholic system, Protestant theology, and certain modern thinkers.

Special attention is given, and a chapter devoted, to John Oman, who represents a novel and tenable modern Christian position. If he has not given us a complete systematic theology (surely he belongs to no well-recognized "school") Oman has supplied and pursued diligently the principles of the new theology which is required, and which, I feel, is emerging in the welter of present-day statements of the Christian faith, and in which all but the most extreme, both right and left, can unite. Another chapter is devoted to the thought of Fritz Kunkel, who stands for a Christian practice of "depth psychology" or psycho-therapy.

In the concluding chapter I have attempted to bring together the varied strands and limited findings of our investigation into one inductive view of grace as it appears to operate in our conscious experience; and to suggest possible relationships, solutions, and conclusions provisionally established, not inconsistent with either the Christian faith or the psycho-therapeutic cure of souls. This does not purport to be a final statement in any sense of the word. It is but a beginning, tentative exploration into a field which to my mind holds much promise. It is but a prolegomena to a fresh psychological approach to the Christian conceptions of grace and personality. There are doubtless numerous gaps and generalizations which need fuller treatment than they

here receive. I have probably made statements on the basis of my limited knowledge and research and experience which will not stand up under further testing and more expert opinion. Nor may I dare hope to say much that is fresh and original about these great themes which have engaged and baffled the greatest minds of all ages. Yet the attempt has been made to deal with the subject, within the limits of this essay, as comprehensively as possible, covering the historical and psychological aspects along with the more strictly theological. And perhaps out of the mass and maze of material, I have been able to trace certain fruitful relationships between "grace" and "psychotherapy"— an earnest of future blessing to mankind.

I wish to acknowledge my thanks to Professor John C. Bennett and to Doctor Fritz Kunkel for their patient assistance and for their many suggestions and criticisms which have contributed to whatever excellence or value this essay may have. For its many deficiencies I must, of course, bear sole responsibility.

(Incidentally, isn't this last sentence a statement of a central issue in our problem of grace? To my teachers I ascribe the virtues of my work, to myself, its faults, while recognizing what a hopeless task it would be to distinguish between what I may claim as my own and what is due to the suggestions and formative influences of others. To God we ascribe, and rightly so, all human good; to man, all human evil. But if grace is irresistible, as many claim, why not to the sinner as well as to the saint? How does the believer in grace solve the problem of evil? Spiritual religion requires moral independence, else, as Oman points out, evil is merely God's failure and His

activity arbitrary caprice. The answer is to be found, not in a forced compromise, but in a true harmony of these opposites. "The Rule of God is an order which is outside of us, but it exists only as it is accepted from within").

To all friends and teachers who have influenced for good my developing thought, I acknowledge my obligation and warmest thanks.

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CHAPTER I

INTRODUCTION

In considering any of the great tenets of the Christian faith we must also examine the concrete organic relations between the particular and the general. It is impossible to treat well the part without reference to the whole. No matter where we start, by the time we reach our goal we discover that we have traversed familiar terrain, that we have followed the same general map. Inevitably we find reflections, implicit and explicit, of such great themes as the ideas of God, of man and his need, of Christ and his saving work, the means of grace and the hope of glory.

So it is when discussing this problem of "grace": what it is, how it works, what it does? Whence does grace come? How is it given? How is it appropriated? How is it expressed in doctrine, institutions, creeds, and in actual living experience? The answers to these questions influence and are influenced by our conceptions of God, of Christ, of man and the common life, of salvation, and of the motives and modes of Christian living. Many sects and divisions in the Church of Christ have arisen because some one had a different notion of grace which was presumed to be truer to the gospel and to the facts of life. All of this means that in order intelligently to discuss the nature and working of grace, we have almost to develop a complete theology. We can no more do otherwise than Shylock could have his pound of flesh without a drop of blood.

The New Standard Dictionary defines grace as "Unmerited favor of good will; clemency; hence, any kindness, favor, or service freely rendered." This definition obviously stems from the theological meaning: (1) The unmerited love and favor of God in Christ; hence, free gift; (2) The divine influence acting within the heart and mind to regenerate and sanctify and keep them; (3) A state of reconciliation to God through Christ. A corollary to these meanings suggests that to possess grace is to possess that spiritual gift or attainment, power, or disposition to exercise saving faith and to live the Christian life.

These definitions seem admirably (from a Christian point of view) to point to these divine influences which operate in life and in men to regenerate and sanctify, to impart strength and virtuous impulses for the living of a "godly, righteous, and sober life" to the glory of God.

When we trace out all the implications and ramifications of these definitions, we find ourselves traversing the whole field of Christian thought. And further, as Williams has pointed out,¹ by merely substituting "supernatural" for "divine", the above definition expresses with surprising accuracy the concept of "mana", the origins of which run back into the most primitive strata of the religious consciousness as disclosed by the anthropological and comparative studies of religion.

This idea of "mana" (grace) is older than any clear notion of God. The Christian idea of God (and of "grace" as a spiritual personal influence rather than a blind quasi-physical force or fluid) is the end

¹N. P. Williams, The Grace of God, (London and New York, 1930), p. 1f.

product of a long uneven development, while the belief in mysterious, potent powers which endow men with daring, strength, health, prosperity, virtue, etc., is to be observed in the "magico-religious plasm" which is probably the matrix of both black magic and high religion. Certainly in the primitive ethnic religions there is the precursor of "grace" in the belief that at least some of the gods, spirits, and powers were kindred and friendly beings, able and willing under certain conditions to help them.

For savages, religion consisted in acquiring this "mana" and using it, even manipulating it, for personal and community ends. Even in more modern times, particularly in Catholic countries, religion makes use of miraculous images ("Gnadenbilder"—grace pictures), relics, ikons, etc., to mediate to the masses the belief in a supernatural potency, a "numinous" power, alleged to reside in or attach to fetish objects. This primitive notion of some vital curative element in life (mana, grace, etc.) seems universal.¹ Conversion or rebirth from the "state of nature" to the "state of grace" seems to be a basal fact of all religious experience. It appears that all men everywhere, savage and modern, realize this in some more or less striking way. Possessing mana and not possessing it is a crude analogy of the distinction between "grace" and "nature". The rites of the "mystery cults" are to be regarded as an "initiation into grace!" Some kind of conversion or rebirth experience, in whatever crude or mistaken form, is known to all religions, high and low.

¹For further discussion of the relation between grace and mana, see John Baillie, Our Knowledge of God, (New York, 1939) pp. 79ff; Martin Buber, Ich und Du, (1923), p. 27; and of course Bishop Codrington's classic work, The Melanesians, (Oxford, 1891).

Children of men! the unseen Power, whose eye
 For ever doth accompany mankind,
 Hath look'd on no religion scornfully
 That men did ever find.

Which has not taught weak wills how much they can?
 Which has not fall'n on the dry heart like rain?
 Which has not cried to sunk, self-weary men:
Thou must be born again!¹

All philosophies and religions contain some truth, some glimpse of the divine light. God is not left without a witness. Similarly He gives light unto salvation to every soul that attains to the use of reason. God extends his restorative favor to any and all, as it may seem good in his sight, whether or not they are within the pale of ordinary means (the Church).² Even the Roman Church holds that God wishes all men to be saved, and makes available to them the means of salvation, if men but avail themselves, obey God, and keep his natural laws and commandments.³ This same idea has been phrased in many different ways; for example, the early Christians believed: "behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." But however phrased, and with whatever emphasis, it means that all men are eligible for redemption, that divine grace or mana or reviving forces are offered by God and made available to even the most ignorant and debased of men. Baron von Hügel has taught us well:

¹Matthew Arnold, Progress.

²Cf. The Declaratory Act of the Free Church of Scotland (1892).

³See Gasparri, The Catholic Catechism, English Translation, Questions 288 and 162 of the "Catechism for Adults."

"...Everywhere there is some truth; that this truth comes originally from God, and that this truth, great or little, is usually mediated to the soul, neither by a spiritual miracle nor by the sheer efforts of individuals, but by traditions, schools, and churches. We thus attain an outlook, generous, rich, and elastic; yet also, graduated, positive, unitary, and truly Catholic."¹

In many ways and under many names, the souls of men can be saved or reclaimed by God's infinite resources.

But is our problem "personalistic" or "principleistic"? Is our problem as to the nature and working of grace essentially theological (deduced from Scriptural proof texts, from authority of Church and saints), metaphysical (deduced from alleged truths as to the a priori nature of the divine will), or is it essentially psychological, and better studied by empirical descriptive methods within the realm of critical, if devout, human experience? Regarded ex parte Dei "grace" is a metaphysical concept; regarded ex parte hominis it is a psychological and experiential operation.

Since the exact rationale of this beneficent rectifying relation between God and man, which we call "grace", has been for centuries the subject of acute disputation, and since it covers the whole field of Christian theology, perhaps a fitting way to introduce this whole subject is to list some of the difficulties and questions which the doctrine of grace and personality presents:²

What is grace? Is it an ingrafted metaphysical potency (Catholic)?

¹Essays and Addresses on the Philosophy of Religion, Vol. I, p.281.

²Cf. the problems of grace suggested by N. P. Williams, op. cit., pp. 42-43. Also, A Dictionary of Religion and Ethics, edited by Shailer Mathews and Gerald B. Smith, (New York, 1921).

or a spiritual personal relationship of God to men (Reformed)?

Is grace irresistible (Jansenism)? or is it possible both to resist and to fall from grace once acquired (Catholic orthodoxy)? Can grace be supernatural and real, but not irresistible?

Is grace a substance, a quality, a power, an influence, or a person? A special dispensation? How does it work?

What is salvation? and how acquire the grace necessary for it?

Is salvation solely due to grace (Augustine)? or does grace aid and reinforce natural human virtue, reason and nature (Pelagius)?

What is the relation of grace to the "immanence" or "transcendence" of God? to God's providence or control of human destiny?

Is grace miraculous and super-normal in its mode of action?

What is the relation of grace to human free will? to merit?

What doctrine of man is pre-supposed by the doctrine of universal necessity and efficacy of grace? Is man, apart from grace, wholly corrupt, morally dead, sick, or sound?

How explain the apparently unequal distribution of grace? Must we assume some sort of "predestination"?

Who gets saved? Is there a sharp line between the saved and the not saved? grace and nature? the pardoned and the damned?

Is grace offered only to the "elect" (Calvinism)? or is it freely available to all men (Arminianism)?

How does the idea of grace meet the problem of evil?

How does grace operate? What are the channels of its activity?

What is the relation of grace to the Person and Work of Christ? to the Holy Spirit?

In what sense may the Church, the Sacraments, Revelation, and the Word be considered agencies and channels of grace? Can grace be restricted to any such external vehicles?

Is there "general" and "special" grace? "sustaining" and "saving"? "sufficient" and "efficacious"? "Prevenient" and "cooperant"?

In a naturalistic, materialistic, or mechanistic concept of the universe is there any place left for the operation of grace?

Is there any room left for grace, if it is construed as a natural process occurring within nature, rather than supernatural?

Must the appeal of grace work through mind and reason, or may it operate in the region of the "subconscious" or "unconscious"?

The modern temper seems to deny grace. At least it asks how grace is different from the other healing aseptic forces in life, how it is different from the influences of reason and love? Does it over-ride human autonomy and reasonable human choices and values? What problems does it actually solve? Does it really account for the undeserved joys and richness of living, as well as for the unexplained and as often undeserved evils in life?

It must not be expected that we can give complete answers to these profound questions within the compass of this paper,—or indeed in any treatise on the subject known to me. But we can open them to fresh inquiry, especially in the light of modern psychological research. My only hope is that perhaps at the end of this essay, the reader will not echo the wistful sentiments of the Persian poet:

"Myself when young did eagerly frequent
Doctor and Saint, and heard great argument

About it and about; but evermore
Came out by the same Door as in I went."

Throughout it will be well to keep in mind John Baillie's wise admonition: "It is, of course, something that God brings to pass in the soul; but perhaps it is more in the realm of the imagination that He brings it to pass than in the realm of the intellect."¹ Let us then, as Bishop Gore suggested, read our statistics with imagination and compassion.

¹ J. Baillie, Our Knowledge of God, p. 79.

CHAPTER II

HUMAN NATURE and MAN'S NEED OF GRACE

Introduction

In recent years we have seen a renewed consideration of the doctrine of man - his essential nature, his ills and perversities, his failures and potentialities - prompted by the world debacle, the mood of despair and pessimism creeping over the world, the shifting emphasis in theology,¹ the researches in psychology and clinical medicine, and by the ideologies of the totalitarian movements which gain much of their appeal from their conception of man. Perhaps a truer understanding of man and of his relation to God may give us ground for hope, since man's extremity may be God's opportunity.

What is man? Down through the years scholars and saints have been trying to decide whether man is a highly-developed simian or a son of God. "A good deal below zero", is the answer to date in these years of war and revolution and confusion. The Kingdom still tarries. Is it because, after all, that man is but "an ape reft of his tail and grown somewhat rusty as climbing?" What we have to say about man comes around eventually to what we have to say about the nature and will of God. Fully to understand man we must also consider his origin, ground, and final goal. It is all the more important because what men know and be-

¹Particularly the continental dialectical "crisis" theology of Karl Barth and his associates.

lieve about themselves determines what they will do and be.

The complacent optimism of the last generation has given way to deep concern and, in some instances, to a nervous and impotent desperation over man's sorry plight. Mankind stands on the edge of the yawning and terrifying gulf between "what is" and "what might be", wondering wistfully whether its hopes and faiths and fulfilments lie forever beyond reach on the far shore. And men are again asking: "What is man that thou art mindful of Him? and the son of Man, that thou visitest him?" The temptation now is to disparage and deride man as much as possible, allegedly, in theological circles, for the greater glory of God - a strange way, so it seems to me, to glorify the very God who in order to reveal himself in love to his children became very man!

The truth is that man is a curious and exasperating creature. Man's capacities for love and self-effacing service for others are equalled only by his obvious propensities to self-deception, self-love, self-righteousness, and will-to-power. Just when we are convinced that man is but little lower than the angels, some appalling event reminds us that his feet are made of very earthy clay. And just when we are in retreat and despair over the fanatic cruelty of the human animal, he startles us with some almost unbelievable demonstration of his capacity for heroism, courage, loyalty, and self-sacrifice. Just when the world seems to be a probable locale for the realization of man's dreams, the entire world is thrown into moral confusion and spiritual bankruptcy by some such event as the futile and insensate madness of the World War, the outrageous betrayal of Munich, or the cynical invas-

ion of Poland, Finland, and Denmark. With amazing efficiency man has triumphed over his environment, yet fails to conquer himself. He can circle the world with light and sound, and bridge the Golden Gate; but man has so far failed to heal the fissure in his own spirit and to bridge the chasms in his social and economic relationships.

Yes, man is a curious and paradoxical creature - a child of God and made in God's image (so we Christians believe) yet inexorably involved in very ancient sin and tainted social heritage. The Christian faith and traditional anthropology have unique insights into the nature of man and society which must be placed over against most modern interpretations, whether humanistic, liberal, Marxist, or Barthian. We insist that man must be served. But this conviction is being cut off from its proper religious base, sold out to false systems which mark down the value of man. Despite all the evil in man, there are glimpses of the divine in human nature. We cling to the faith that man is at least a potential "son of God", and history may not ignore this fact with impunity.

Christianity must give a better answer to our fundamental query than the rival secular religions can give, an answer that will combine with its belief in God and the worth of personality complete realism concerning human nature and human society. It will not be possible, perhaps not desirable, to help men achieve mental health and lead them out of social confusion and evil unless and until we know man in a profounder sense than either Marxians or humanists or certain liberal Christians have known him. Until man understands his true origin and destiny as being in God, whose creature he is and upon whom his very

life ultimately depends, he will find no peace or pardon or wisdom. The establishment of the Kingdom, however conceived, requires a remade human nature; and humanity must accept its remaking. We may have to wait a long time before God conquers human stubbornness. Meanwhile successful therapy and re-making depends upon correct diagnosis. Let us therefore examine the nature of man.

Various Theories of Man

The common-sense view is that man is "just a person" - a rational, social animal, a responsive and responsible self, a participant in the flux and flow of everyday life within a larger world of other men and events and forces. He is a child of nature, but he also recognizes, perhaps dimly, the higher side of man, the sense of the significance and spiritual destiny of man. He has a real sense of self-direction and self-determination: he knows himself as being "free" in many respects, yet also determined and frustrated by manifold forces within himself and in his environment.

We also know man as a social being, in relations with others of his kind, and with God. The individual can attain his true good only in happy relationship to some social group like the family. Man can never outgrow this web of communal relationships, which in large measure make him what he is. The individual needs society for his own survival and fulfilment, but achieves his truest selfhood in a society which does not swallow him up or submerge him in the mass. But man often lives in wrong relations with his community; mere social contact does not mean "community". Indeed, if a man tries to realize himself

at the expense of the community, vast social evil may and does result.

In modern psychological usage human personality is a finite, psycho-physical, conscious organism of creative and purposeful activity within a total environment which promotes its ideal values and self-realization.¹ This assumes the integrated sum-total of the cognitive, affective, conative and physical factors in man. Dr. William S. Sadler in his monumental work² asserts that personality is built up of six component levels: the physical, intellectual, emotional, social, moral, and spiritual.

The word "finite" as used above introduces an important element into our discussion, that of limitation. Indeed, the limitations due to man's finiteness lie at the core of man's problem. Sin, frustration, weakness and suffering are the inevitable consequences of man's universal and permanent handicaps, as well as the result of his freedom. Man is not a finished product, neither as an individual nor as a race, and the long process of evolution is uneven and perilous. His errors and failures are made, perhaps, not because he is human but because he has not yet become human. Man is not merely what he is now, but also that which he is destined to become under God. And "It doth not yet appear what we shall be."

Heir of the kingdom 'neath the skies
Often he falls, yet falls to rise
Stumbling, bleeding, beaten back,
Holding still to the upward track,

¹For a splendid psychological interpretation of Personality, see Allport, Personality, (New York: Holt, 1937).

²Theory and Practice of Psychiatry, (St. Louis: C.B. Mosby, 1936), p. 255.

Playing his part in creation's plan,
 God-like in image, - this is man.

These limitations fall into two chief categories: natural and spiritual, or we might designate them as bio-physical and psycho-spiritual. Man's physical life is a part of nature, in a sense man is nature. Once there was thought to exist a vast gulf between man and nature, a complete dichotomy between body and soul. But now we see that man is rooted back into the cosmic energies which he shares with all the other forms of life. Biology and psychology have located man's drives and impulses, which he has previously called evil, in his own racial heritage, and have made them a natural and normal and necessary part of his very life. Sex, for example, is innate in man and essential for the perpetuation of the race. It is a biological and psychological basic energy with tremendous connotations for personal, social, and cultural development. Life would be a strange and drab affair without love (sex); indeed, life without sex would be impossible.

Someone has said that man is a mass of appetites with a skin stretched over them. The psychologist, similarly, recognizes man as being made up of several powerful impulses, drives and desires which are associated with the emotions and which are rooted in his natural origins and have as their objectives the gaining of security, status, and superiority. It is not important here that we classify these factors, but rather that we clearly recognize that man has within his organism these elemental energies ready to be released, demanding expression and realization, basic drives to satisfy hunger, sex, desire

for comfort, social approval, for new experience, for power and superiority - for life, more life, better life. Not only does the total organism have its end in the enhancement and proper expression of the personality, but each part, each component drive has its natural goal, both biologically and spiritually. Thus, for example, the sex drive has its natural realization in the biological perpetuation of the species, and in the crowning realization of the person in married love.

We conceive of these "drives" as God-given and, therefore, as good, if rightly used. These drives must find expression (and therein lies much of our problem), but we insist that that experience be in line with man's truest end, in proper terms of his real nature. When these drives are thwarted, by whatever inner or outer imperatives, men respond in three general ways:¹

1. Tackle them - face them with courage and confidence and with whatever resources one has available. This is the best way, and may take manifold forms.
2. Refuse to try. This may or may not be a good solution. Certainly it is not the right answer if it means self-deception, withdrawal, escape, or resignation. "Acceptance" is not the same as "submission" and "resignation". Acceptance of life in its essential nature is necessary to mature living.
3. Fall ill, so that one is excused from trying (while retaining self-respect). This is the neurotic solution and the worst one.

The dominant impression that we gain is that man displays an amazing variety, versatility, complexity and adaptiveness unknown to any other animal society, and is therefore the despair of those who try neatly to catalogue man on the basis of a particular point of view. Theology and science have often presented a figure of man which no one recog-

¹T.S.Ross, The Common Neurosis, (London, 1937), pp. 62-64.

nizes. He is part of nature, plus an imperious tendency toward synthesis and completeness on the higher and most real "human" level. In this sense salvation is the humanization of man, what Whitehead has called the "expression of perfections proper to our finite natures."

The Christian View of Man¹

But psychology does not tell the whole story. The Christian doctrine of man admits of these irrational and compulsive and social forces in man, and even goes one better with its dour doctrine of original sin; but against all the doctrines that reduce man to an irresponsible puppet, Christianity does and should protest, both in the name of Christ and in the interests of sound anthropology.² Christianity says that man is more than these bio-physical drives; he is endowed with a spiritual "push" and "pull" which make his other drives instruments of a higher integration, a truer self-realization; indeed, which make of his short-comings a demand for growth and wholeness. Christians, therefore, share the faith that all men are groping children of God who can find their fulfilment neither in nature nor in reason alone, but only in God. Christian theology has from the start combined a deep pessimism and an

¹See The Christian Understanding of Man, An Oxford Conference Book, (Chicago: Willett, Clark & Co., 1938); W.M.Horton, A Psychological Approach to Theology, (New York: Harpers, 1931), Chaps. II-IV; Emil Brunner, Man in Revolt; A Christian Anthropology, (New York: Scribners, 1949); Robert Calhoun, What Is Man? A Hazen Book, (New York: Association Press, 1939) John Calvin, Institutes.

²The doctrine of original sin is not to be thought of as an historical event from which we derive of necessity a tainted inheritance, but rather a true observation in "mythical" terms concerning certain obvious facts and traits and qualities in human nature. Sin has not been a very popular word of late, even in church circles. This does not mean that there has been any less sinning, human frustration and self-contradiction.

exultant faith which have found expression in such terms and doctrines as that of the "Fall", "original sin", the "imago Dei", the "Incarnation", "salvation" by grace and faith. St. Augustine has given us the classic utterance of the true nature and the higher possibilities of man when he said, "Thou hast made us for Thyself, and our hearts are restless until they rest in Thee." Man is a potential "son of God" who struggles ignorantly and desperately upward towards his Father. Limitless possibilities - tragic limitations: in the dialectical resolving of this paradox lies the truth of the Christian view of man.

There are three cardinal theses in the Christian doctrine of man: (1) Man is a creature, made in the image of God out of humble stuff. (2) Man is a sinner, in opposition and contradiction to his divine destiny, and responsible in the sight of God his Judge. (3) Man is potentially the beloved son and heir of God his Redeemer. And in Jesus Christ has been revealed to man both his true nature and his contradiction.

Man is finite, a creature of God and dependent upon Him for his existence and destiny. Creatures must ever remain limited and contingent and mutable in their being. The possibility of change opens the way for both growth in goodness and defection into evil. So Christianity is realistic about human nature. It recognizes the weakness and evil in man; but it also sees the best in man and appeals to that best. It sees man as both great and small; small because God has made him, great because he is made in God's image. We are made for morality and responsibility and religion and partnership with God. The conditions favoring man's recognition of his true nature, apart from grace and the

creative love of God, are sensible reflection, sincere intention, moral decision, utter commitment, and right relations to God and fellow-men.

Human nature is no more profane than it is divine. The least that can be said is that human nature is ambiguous and potential. Man is not only creature, he is creator. Moreover, he is free, within the limits of finite nature - for creativity and responsibility are possible only under freedom.¹ Man is many things - and just here lies the trouble. For man's very capacities are the occasions for his gravest sin. "It was not the body that made the spirit sin, it was the spirit that brought death on the body."² Or as Reinhold Niebuhr has written:

Christianity maintains that man errs not only because his soul is impeded by the tug of his animal nature, but also because he is the only animal who is involved in history and yet stands outside it, the only creature who glimpses the eternal beyond the finite and is therefore tempted to pretend divine significance for all his limited human interests, institutions, and values.³

Man is endowed with the terrible capacity of choice. Within limits, freedom of will and choice is an attribute proper to man, given by a good God as a condition for man's growth into true manhood. Within these limits man may serve either high or low purposes, depending upon what possibilities are open and known to him. Man as sinner is the actual man; the saved man is he who has been true to his truest

¹For a fresh and illuminating discussion of these limitations, see John C. Bennett, art. in Christian Faith and the Common Life, (Chicago: Willett, Clark & Co., 1938), pp. 175-195.

²Etienne Gilson, The Spirit of Medieval Philosophy, (New York: Scribners, 1936), p. 114.

³In The Christian Century, April 26, 1939, p. 544.

nature, who has achieved the higher synthesis through surrender to that which is supremely holy and worthful, who has become aware of that which is sacred and necessary and absolute for him as a child of God.

Christianity goes on to affirm that the end of man's creation is "communion" with God and with man. This is the great leap of faith: that man may respond to and partake of the Divine Life. The purpose of personality finds expression in the catechism which states that the chief end of man is to "glorify God and enjoy Him forever." When men attempt through ignorance or egoistic pride to realize an intention which is opposed to the divine purpose, they fail to achieve it ultimately, and they will be smashed for their pains. The end of man is God, who is a God of Love and who has placed his law of love in the very structure of the universe. If man is to live at all he must live in love.

Man is to be co-partner with God in the creative plan. Within history God is to some extent dependent upon human cooperation. Man must accept this role of co-worker. This view of things is conducive to humility and penitence; it is not conducive to dismay and defeatism. Holding this view, we can say with Paul, "If God be for us, who can be against us." And we can look straight into the tragedy and peril in the world and yet know that life is at long last in the hands of God, not in the hands of proud and selfish men.

Sin: The Human Problem.— Christianity says that man is a child of God, - and yet he is a sinner, who rejects the communal relations of love and loves himself instead. He is egocentric, and therefore he

suffers and needs forgiveness and conversion and salvation. Religion has always known where the trouble in man lies, and has devised the doctrines of "original sin" and "the fall" to explain the obvious fact of human deviation and wrong-doing, the self-contradiction and universal handicaps under which man labors.¹

We have seen that man is endowed with dynamic bio-physical drives which must find adequate expression while meeting the refined standards of society and the moral demands of God. Let it be said again that our drives are not evil in themselves. It is the desire to enjoy their pleasurable expression irrespective of the effects on our characters, on the lives of others, or of obligation to God, that is sinful.

But at best man seems to be egocentric. He loves himself. Egoism appears to be basic in human nature.

The one important instinct is the desire for power....and though overlaid with sweet-sounding protests of sympathy and altruism, this root desire is biologically pre-potent and ultimate. Every man is inescapably a Machtmensch; his most coveted experience is the enhancement of his self-esteem, and his most ineradicable trait is vanity.²

Old Isaiah spoke of "Everyone turned unto his old way."³ Paul cried

¹There is much in the doctrine of original sin that is repugnant and unsatisfactory, but it does point to a clear human trait. It is probably not correct to equate the whole "human problem" with "sin". It is probably better to think of sin as wrong action and choice when a higher action and choice were known and possible. But the traditional doctrine is not a good one, because it really does not explain evil without blaming God, it traces all evil to one source, and it is too arbitrary, making man guilty apart from overt sinning.

²Gordon Allport, Personality, p. 169.

³Isa. 53:6.

out in his despair, "The good that I would do, I do not; but the evil which I would not, that I do."¹ Even at his best, man never fully escapes the tug of his egotism, his will to power, and external conditions freighted with past evil. This is not to set limits to the heights to which man may climb, proper to his finite nature; nor is it to deny that there are tremendous sources of healing power and grace available to the contrite, loving, willing heart. It is only to say that even those who subject themselves to the guidance of God will still be to a degree selfish and sinful.

Psychology supports religion in pointing out man's tricks and deceits. The old writer of Ecclesiastes observed: "God hath made man upright, but he hath sought out many evasions."² Jeremiah wrote that "the heart is deceitful above all things, and it is exceedingly corrupt."³ It is true that man has preferred an easier course; but why? The immediate answer is often found outside the will, often in the depths of the "unconscious", in the repressed materials of the mind.⁴

What happens when our impulses toward self-aggrandizement get caught in the cross-fire between law and love, between the demands of society and the compulsions of conscience? The normal, mature, healthy-minded person keeps these forces and drives in relative balance and

¹Romans 7:19. Cf. Euripides in Medea: "I know the evil of that I purpose; but my inclination gets the better of judgment."

²Ecclesiastes 7:29.

³Jer. 17:9.

⁴Hadfield's idea of the "moral disease" is helpful here also. It is no good treating morally diseased people as though they were sinners; they are not sinners, they are sick. See J.A. Hadfield, Psychology and Morals, (New York: McBride, 1925), especially ch. VI.

flowing into constructive, life-producing channels. All of these forces, within and without, are analyzed, evaluated, controlled, and utilized in the pursuit of man's highest purposes and values. The abnormal, immature, mentally ill person, lacking courage and confidence in life, seeks out one of the many evasions or bad adjustments.¹ He builds up a false style of life, makes a wrong adjustment to reality, throws up certain well-known psychological "protective mechanisms", expresses his wretchedness in withdrawal and non-fellowship, and, in extreme cases, falls into psycho-genic illness (Neurosis). Here we see again the judgment of God in life. We can resist Him, we can say "no" to life; but we are punished for it with disorder, illness, loss of life. Evil, perversions, withdrawal from life, the refusal to say "yes" to the demands of our existence - all are in the long run self-defeating.

Personality is the instrument on the human level for expressing the divine energies. But it is man's fate that he must ever stand in a sort of antagonism to God. He may, however, become a loving and reverent antagonist. As the Old Testament story of Jacob at Bethel symbolizes, it is only through such a wrestling with God that Jacob discovers his true nature and destiny, acquires the power and the will to live in communion with his Father and in the service of his fellow creatures, and thereby transforms the "demon" into the angel.

¹See Karl Stolz, Pastoral Psychology, (Cokesbury, 1932), Chaps. 13-14 for rather extensive treatment of these adjustments and mechanisms. See also L.F. Shaffer, The Psychology of Adjustment, (Houghton Mifflin, 1936), Chap. 6-10; and Karen Horney, The Neurotic Personality of Our Times, (Norton, 1937), Chap. 3.

It is our faith as Christians that God will deliver from crippling frustration and perversity those who fulfil the conditions of loyal sonship - commitment and trust. The Christian promise of forgiveness by grace for those who sincerely repent and turn away from their sins takes on new and great significance. For it is the experience of forgiveness that makes us feel that the Good Life is a present, if unfinished, possession and not a far-off impossible goal. Thus we are saved from complete despair or the denial of obligation. There is no easy answer to Life's problems; but there is the experience of healing and wholeness, of having found life where before there was suffering and death.

We have already hinted at the solution of the knotty human problem. In all human life there is a restless quest for a quality of life beyond that already attained. Man's very incompleteness is a sort of spiritual hunger luring him on to mental and spiritual maturity. Religion speaks of this struggle from the Actual up to a higher level of existence in terms of "rebirth" and "salvation". Psychology speaks in terms of "integration", "re-orientation", "maturation". Plainly, the solution for man is to mature - socially, morally, spiritually - to replace egoism with emotional objectivity, fear with trust, anger with good will, hatred with fellowship, coercion with corporate will, competition with cooperation. The challenge to man is that he be true to his best self; that he obey the vision of his highest calling; that he strive for those "perfections proper to his finite nature"; that he align his will with the Will of God. Until he does so, man is a cleft soul, a fearful and thwarted thing torn by inner contradict-

ions and external circumstances, a stranger to himself and to Life.

"See, I have set before thee this day life and good and death and evil....therefore choose life, that both thou and thy seed may live."¹

¹Deut. 30:15,19.

CHAPTER III

CHRISTIAN VIEWS OF GRACE.¹

The question of the nature and working of "grace" raises the profounder questions of creation, redemption, and destiny, as well as the nature of God, the continuing and rectifying relation between God and man, what religion does for man. Before essaying a modern interpretation of this dynamic connection between God and man, it is well to note how throughout history the saints and philosophers have expressed this vital relation in their doctrines of nature and grace and salvation. For without any question, and quite apart from the intellectual formulations of "grace", these ancient thinkers were attempting to describe a reality operative in their lives and apprehended as immediate experience. Let us therefore briefly examine some of these representative theories of Grace.

There appear to be two chief ways of the working of grace depending on two opposing views of the nature of grace. These are suggested by the words of George W. Richards where he is describing two corresponding ways of salvation: "In the one case, God saves men, though men may cooperate with him; in the other, men save themselves, though God may cooperate with them."² Christians generally and the Christian

¹For much of the general plan and content of this Chapter on the Christian theories of Grace, I wish to acknowledge my debt to N. P. Williams and his admirable little book, The Grace of God, (London: Longmans, Green, 1930).

²Christian Ways of Salvation, (New York: Macmillan, 1923), p. 17.

Churches have never been able to agree upon a single theory of salvation nor of grace. Each school of thought has selected one or more aspects of the truth about grace as it has touched the lives of certain devout souls, particularized upon that, and generalized from that to the exclusion of other aspects just as true. Thus arose the Pelagian and other similar controversies which have split the Church. Let us be forewarned that none of these explanations seems to understand the nature and working of grace in its full dimensions. It is always difficult to do justice to both God and man. Perhaps it is better to hold together, side by side, both the sovereignty of God and the freedom of man, than to do violence to either in the interest of a nice logical synthesis. Let us not be fools and close our eyes to any glimmer of truth which may be found in any of these differing schools of thought. There are more colors in the spectrum than are clearly visible to the eye. We might even have a little more appreciation of the strange paradoxes in the human experience of God. With this in mind, let us, then, trace the development of the Doctrine of Grace in Christian thought, doing justice, as far as possible, to all phases of our experience, intellectual, moral and religious alike.

Grace in the Old Testament.

Before presenting the strictly Christian views of grace, let us look briefly at the Jewish conception of grace which in certain important respects is the harbinger of the New Testament view. The relevant terms in the Old Testament are "favour" and "loving-Kindness", descriptive of Jahweh's attitude towards Israel. Grace, as Mackintosh

reports,¹ was the fount of every blessing from which flowed the divine love and purposive activity to eventuate one day in a national salvation under the reign of Jahweh, when the messianic prophecies would be fulfilled. The covenant relationship between Jahweh and his people Israel was one of "grace", for he chose Israel to be his people and gave his promises to Noah, Abraham, Moses and David.² The prophets are continually reminding the erring nation of Jahweh's tender care and guidance in the past. The view is that of a personal, even anthropomorphic, relation, rather than a material or quasi-physical one. With Amos and Hosea grace becomes moral love and righteousness. Jahweh's "love is sovereign, pure, unselfishness, free from all impatience and all variableness as the love of an earthly father never can be."³ In contrast with Amos' emphasis on universal law and judgment, Hosea was attempting to point out that Jahweh's love was greater still, "to prove in God so great and new a mercy as was capable of matching that law."⁴ Israel was doomed, yet repentance and deliverance were still possible; and the ground of this redemption was as fundamental as was the ground of natural and moral law. Hosea (3:1-4) pleads for Israel's continued relationship with Jahweh, her days of punishment and discipline, and strongly implies her return and her acquisition of a new

¹H. R. Mackintosh, art. on "Grace" in Encyclopedia of Religion and Ethics, ed. James Hastings, Vol VI, p. 364.

²See, e.g. Deut.7:7; 9:4-8; Gen.12:2f; Ex.33:19; Is.55:3; 54:8; Ps.89:4; Zech.12:10; Jer.29:11; Mic.6:3-5.

³W. Robertson Smith, Prophets, (Edinburgh, 1882), p. 162.

⁴George Adam Smith, The Book of the Twelve Prophets, (The Expositor's Bible, Vol I, 1896), p. 229.

spirit (redemption by grace and loving concern of Jahweh). The fundamental idea of Hosea is his conception of Jahweh as a god of love (3:1; 11:4; 6:4,6; 10:12). The relationship is not a legal, but a moral one. Jahweh is not the head of a state demanding justice alone; he is the head (father) of a family, for which he has a never failing love and gracious mercy. This love is the basis of religion. Because Jahweh loves Israel, Israel should love Jahweh and be true to him.¹ To those who keep this covenant and deal justly with their fellows, God's grace is a blessed possession for ever. Here we see already the herald of the Christian doctrine of grace.

Grace in Paul and the Early Church before Augustine.

Paul was the first great exponent of "salvation by grace". We have seen, however, that already there was in existence this idea of grace as divine favour or kindness. It is not such a great step, therefore, to the meaning of the word (*χάρις*) as used by St. Paul to signify "beauty", "charm", and the secondary derivatives of "kindness", "goodwill" and "graciousness"—"beauty in motion". But this quality has a deeper meaning—viz., the undeserved divine love which freely acquits and blesses the sinner through the redeeming Spirit in Jesus Christ. "Grace" then in Paul's thought has more to do with election and justification than with sanctification. Paul makes much of the sharp distinction between the "natural man" and the "spiritual man", between the man who has and the man who has not experienced the convulsive and sudden incursion of the Divine Life into his own life resulting in

¹See also W. R. Harper, Amos and Hosea in International Critical Commentary, p. cxlviii.

both insight and moral action. For Paul, God alone was the author of his own mystical conversion experiences; they were not the result of chance or choice or "works". But they are not opposed to free choice. Therefore the experience of salvation is not only a gratuitous gift from God; it imposes a task. This distinction between religion and morality in Paul's teachings always takes the form of the sharp distinction between justification by faith and salvation by works. Salvation is not something slowly achieved by painful effort; it is in principle wholly appropriated and given in the one act of faith.¹ It brings confidence and repose to faith in the Good God. Morality is struggle; religion is victory and peace.²

The "twice-born" element in Paul's temperament caused him to insist both on the catastrophic nature of conversion and on the completely unmerited character of God's gracious favor. But why, then, is the divine favor given to some and withheld from others? This line of thought led Paul inevitably into a doctrine of election and rigid predestinarianism in which "grace" became increasingly regal and judicial in character. God becomes a Heavenly King and Judge who, to use Williams' figure of speech,³ moves His worthless human creatures from with-

¹ Paul remarks in II Cor. 12:1-11 that it is in his time of helplessness that he is most conscious of the divine presence which lifts him above himself. He has prayed that the "messenger of Satan" should depart from him, but the Lord answered, "My grace is enough for you; my strength is perfected in weakness." Likewise Meister Eckhardt said that when he was farthest from God, God was closest to him; implying that when he faced his darkness, his aloneness, his separation from God, it meant he was approaching his crisis, his abyss, in which he could find God. Cf. also with Kunkel's view of the "abyss", the "crisis, the "darkness".

² D. M. Edwards, *Philosophy of Religion*, (New York: Harpers, 1930), pp. 166-7.

³ N. F. Williams, *op. cit.*, p. 12.

out, like pawns in a chess-game, or who, in a fit of capricious benevolence knights a subject who had been fortunate enough to attract the king's attention, or extends clemency to a criminal. Thus "reprobation" and the "vessels of wrath" glorify God equally with his "vessels of mercy". Even righteousness is an unmerited gift of grace, received only by faith, which restores man to right relation with God and evokes obedient love. "Faith is receptive, not meritorious, and grace is equally its received content and its producing cause."¹

For Paul and the early Fathers,² "Grace" and salvation are indissolubly bound up with the gracious person of Jesus Christ, with his life and death and resurrection. The only necessary element in their gospel was Jesus himself. The Spirit of their crucified Lord was the only vivid reality; he was their tangible and eternal Saviour who had opened the way through which men find release from the Law and redemption from sin and death. They saw in the Union of God and man a new birth, a saving manifestation of the Divine Love in and to all mankind. They had the ineffable reality of the experience of God through Jesus, the knowledge and assurance that whatever the problems of life (and their lot was dire under the Roman heel) the life and death and resurrection of Jesus had given them the answer they sought, the salvation they needed. The word "grace" is nowhere found in Jesus' recorded sayings, but his person and his teachings are full of its meanings. The God of Christ is

¹H. R. Macintosh, op. cit., p. 365.

²The idea of grace was not clearly defined in the Greek Church, as it was in the West, nor so closely linked with the Holy Spirit.

the Divine Father mightier than sin, ever present and accessible, loving and providential, who grieves over his erring children and eagerly awaits the prodigal's return—a God of healing a pardon and comfort and righteous love. Human wisdom, riches, or righteousness apparently have little to do with entrance into this Kingdom of Love. Virtue was but the fruit and proof of grace.

Living in this atmosphere of "grace", everywhere pervading and preparing all,¹ is it not strange that even St. Paul was led to a subtle but important perversion of the message of Jesus.² For while struggling with the problem of the unbelieving Jews, Paul proclaimed, notably in his Letters to the Romans and Galatians, that the Grace of God through Christ was the death of legal religion. He was trying to show both the necessity and the validity of a universal salvation the sole conditions of which are the free grace of God and the response of faith in men. God has wrought wonderfully in providing for men, both Jew and Gentile, a righteousness not their own. A new era has begun in which all that the Jews had hoped for and far more is now possible for them on the sole condition of faith, operating through love and uniting the believer to God in Christ.

¹Cf. Acts 14:26; He. 4:16; I Peter 1:10,13.

²James Moffatt in The Approach to the New Testament, p. 234 writes: "The truth is that in its moments of anguish or of ardour, perplexed by the sheer misery of the world or haunted by the sense of an indifferent order of nature, struggling with the demands of God and the duties of human life, the soul understands the New Testament as it was meant to be understood...; here it meets the revelation of a living God with pardon and peace, enjoying direct intercourse with a Lord who liberates and renews and understands."

Nevertheless, it was probably through Paul that there was first introduced into Western Christianity a conception of election and predestination which is no less repugnant than the old Hebrew "Law", and as little to be reconciled with human freedom and Divine grace as the idea of an Absolute Sovereign shaping man's destiny from without. It must be remarked that Paul did not exclude the idea of a supernatural energy acting like natural force, penetrating and healing the soul; but he calls it "Spirit" and not "grace". H. R. Macintosh and James Moffatt¹ seem to differ with Williams at this point; but they all refer to the justified individual who does what is right because he desires to do what is right--he lives now in the "newness of the Spirit", not in the "oldness of the letter of the Law". In any event there seems to be here the potentiality of a unification of the ideas of "grace" and the "Spirit" which Paul did not recognize or attempt to harmonize.

This confusion between the quality of "grace" and the Holy "Spirit" calls for a word of explanation. It is not surprising, though of course mistaken, that early Christians regarded the complete and automatic conversion experience as the result of an impersonal compulsion, like the action of a drug, for example. And so long as no notion of personality attached to the Spirit, there was no reason to withhold the attribution of irresistibility to the activity of the Spirit--and so it was attributed until theologians began to regard the Spirit as a Person. Thereafter the idea of impersonal irresistibility became attached

¹See the art. "Grace" in Hasting's Encyclopedia, Vol. VI. p. 365; also N. P. Williams, op. cit., pp. 13-14

to "grace", a term which, as we have seen, had hitherto meant simply divine favour. This transference was accepted and stereotyped by Tertullian and Augustine. However, as K. E. Kirk has so well reminded us

....we may at least hazard the conjecture that, if it had been realised that irresistibility and impersonality are not convertible terms, and that one person may "possess" another as completely as a stimulant may intoxicate a man, "grace" would have retained its old meaning of "God's good-will"; and the Pelagian controversy would have been raged round the question, not of gratia irresistibilis, but of the alleged irresistibility of the operations of the spirit.¹

Tertullian was the next Latin theologian to mold the developing doctrines of Original Sin and of Grace. He is mentioned here because, as Williams and Kirk indicate, Tertullian more than any other was responsible for the confusion between Divine favor and Divine power, which led directly to the Augustinian and Calvinistic systems of rigid predestinarianism and to a conception of grace as being "sub-personal", "unethical" and "mechanical".² Tertullian thought of grace

¹See art. "The Evolution of the Doctrine of the Trinity" in Essays on the Trinity and the Incarnation, ed. A. E. J. Rawlinson, (London: Longmans, Green and Co., 1928), p. 232.

N. P. Williams, op. cit., pp. 109-113, proposes a frank equation of "grace" with the "Holy Spirit"--the Third Person in the Trinity. Just why no one thought of this sooner is hard to conjecture. The Reformers as we have seen, did connect "grace" with the idea of the Holy Spirit more closely than any others since St. Paul; though none of these ever clearly stated whether "grace" is the Spirit or the "gift" and "activity" of the Spirit. There are not two healing forces emanating from the Godhead—one material and impersonal, the other spiritual and personal. There is only one sanctifying Divine Power, which Jesus and Paul call the Spirit, but which we may also designate as "grace". The "Spirit" and "grace" are the same. There is no "higher gift than grace," for grace is "God's Presence and his very Self, and Essence all divine."

²N. P. Williams, op. cit., p. 16. Also K. E. Kirk, op. cit., p. 232.

in three senses:

- (1) God's kindness as shown in his pardon of sins.
- (2) The total spiritual effect of baptism, including both pardon for past sins and the gift of the Holy Spirit--a combining of "grace" and "Spirit".
- (3) The transforming Divine energy which operates within the soul, and may over-ride man's free-will. Free will is subject to a mightier divine power.¹

The important fact to note here is that "sanctifying spirit" is hypostatized into a supernatural, impersonal, and materialistic force or "fluid" or "physical substance" which is called "grace", but which is hardly to be distinguished from the primitive conception of a "quasi-physical fluid" or "mana" which resides in or may charge as an electric current material objects. It is not difficult to see that a far-reaching shift has taken place in the meaning of "grace" under the impulse of these Latin thinkers, and that the simple gospel of the Apostles and the Pauline opposition between "grace" and "works" have given way to the Roman opposition between "nature" and "grace" in Christian thought.

Grace in St. Augustine

The great Augustine (354-430 A.D.), Bishop of Hippo, Africa, must be regarded as the architect of the doctrines of "grace" (as Divine power) and the companion doctrine of "original sin" as they were built into the ecclesiastical structure of the Roman Church. Out of the disputations of the 4th and 5th centuries, he became the interpreter of St. Paul and the official spokesman of the Catholic tradition. Since Augustine no solution of the great mystery of grace, nature, and free-will has been acceptable to the Catholic Church which does not include the all-

¹N. P. Williams, op cit., p. 16.

persuasiveness of efficacious grace. Final reliance is upon the divine grace and mercy, aided, of course, by good works, prescribed exercises, penances, and the opus operatum of the sacraments. Nevertheless, while Augustine is still regarded as the "doctor of grace", and his teaching is sustained against all "heresies" (Pelagian-humanist-naturalist as well as Lutheran-Calvinist-Barthian extremes) his complete doctrinal teaching, especially that concerning "double predestination" and "irresistible grace" has never been incorporated into Catholic dogma.¹ This apparent contradiction was possible for two reasons: First because Augustine himself was such a complex character and his thought often inchoate and contradictory in respect to details; and secondly, Augustine never did solve the mystery of how the decrees and the infallibly efficacious grace of God Almighty could be fulfilled, without in any way infringing upon the perfect freedom of the human will. That the unfailing efficacy of the decrees of God (e.g., the decree of predestined election) could be fulfilled without impairing or perverting the freedom of the human will was, and remains to this day, a mystery which Augustine affirmed on the basis of Pauline doctrine (especially Romans 9) and on the authority of the Church.

To gain a better understanding of Augustine's concept of "grace" it is helpful to get a bird's-eye view of his whole soteriological system, of which the "Fall" and "Original Sin" derived from Adam are the cardinal principles.² In the light of his own "twice born" and

¹The Church has not only condemned the Protestant heresies, but has defended itself against the same supernaturalistic tendencies in the Jansenists, (utter depravity and irresistible grace).

²For the most complete treatment of the Augustinian Fall-doctrine see N. P. Williams, The Ideas of the Fall and Original Sin, (1929).

agonizing religious experience, Augustine drew the corollary notion that out of this "damned mass of perdition and sin" the Good God had elected in eternity and called in time certain favored souls whom He purposes to bring to salvation through faith in Christ. And thus, according to Augustine, the divine mercy and the divine justice are reconciled. Furthermore it is well to keep in mind what it is that Augustine is defending, what he is affirming, what he is denying. For Augustine denied free will in order to uphold God's almighty sovereignty and free grace. Harnack feels that in Augustine his defence is the real aim, the denial incidental.

There are theses which are, outwardly considered, entirely untrue, but, inwardly considered, true. Thus is Augustine's doctrine of sin and grace to be judged. As an expression of psychological religious experience it is true; but projected into history it is false.¹

Nothing less than the government of God and the moral responsibility of man are here at stake. In glorifying and referring everything to God, there is always the danger of submerging the personal attitude inherent in and necessary for moral experience and growth. Here lies the defect of Augustine's (as well as Calvin's) thought: he posits a knowledge of God's Absolute Sovereignty above experience, deduces eternal divine decrees, and from this explains all human experience. The modern student is more inclined to start from experience; but even so, there is still set for us the problem of reconciling God's grace with man's freedom. If we deny the latter, we defame man; if we deny the former, "we

¹Harnack, Outlines of the History of Dogma, English trans., (London, 1893), p. 372. See also Donald Mackenzie, art. "Free Will" in Hastings's Encyclopedia of Religion and Ethics, Vol. VI, pp. 124-126.

are in a world which is a moral chaos, where ideals have no reality that can be depended upon, where the holiest hopes of men may never be satisfied."¹

It was in bitter polemical disputation with Pelagius (who denied original sin, confined grace to forgiveness, and affirmed that man's unaided will is capable of spiritual good and happiness) that Augustine most clearly defined his own position. As may be suspected, Pelagius was a "once-born" British monk who stood at the opposite pole from Augustine. He believed that the doctrine of original sin fostered a sense of moral inability and irresponsibility, and undermined the faith in human freedom without which moral striving was futile. Christians were depending too much on God and the Church and penances, etc., and too little on their own efforts and initiative. Wrote Pelagius to a friend:

Whenever I have to speak concerning moral instruction and holy living I am accustomed to point out first the force and quality of human nature and what it is able to accomplish and then to incite the mind of the hearer to many kinds of virtue, since it is not without profit to be summoned to those things which perhaps he has assumed are impossible to him. For we are by no means able to tread the way of virtue unless we have hope as a companion.²

It is evident therefore that Pelagius imputed to man abundant ability to obey and do the good if he but choose, and obeying reap a fitting reward of salvation. Pelagius was more in sympathy with Stoicism, which saw in nature the cosmic universal which might serve to judge and correct human institutions, than with the Neo-platonism and Aristotelianism which

¹Donald Mackenzie, op. cit., supra, p. 126.

²The Letter to Demetrias, chap. II.

were embraced by the other leading theologians.¹ Williams summarizes the position of Pelagians thus:

- (1) They denied the notion of a "Fall" as a historical moral catastrophe infecting all succeeding generations with a moral taint and blemish through physical inheritance.
- (2) They affirmed the present integrity of human nature and a freedom of the will so complete as almost to emancipate man from God's control.
- (3) They confined the operation of "grace" (in the sense of saving power) to the exterior influences impinging upon man's reason and will: such influences as the moral law, moral instruction, and the human example of Christ. There were inner graces ("habitual" and "actual") to be sure, but they were merely useful and supplementary, not necessary.²

Pelagius and Augustine represented two different temperaments and types of religious experience. With one the dominating motive was religious and mystical, with the other moral and humanistic.³ To Augustine, God was the center and end of existence, to the other man and his welfare. It was inevitable that these two radically divergent interpretations of nature and grace should clash.⁴

Therefore it is not surprising to find Augustine giving definitive statement to a wholly opposite set of principles which he maintained against both Pelagians and the otherwise orthodox theologians

¹Perhaps it is worth noting that because of his Neo-Platonic mysticism, Augustine was unable to link salvation to the Person of the Risen and Living Christ by more than a nominal connection.

²Op. cit., p. 20.

³It must not be supposed, however, that because of his profound experience of salvation Augustine relaxed the sense of responsibility and moral struggle and discipline of will. The moral effects of his doctrines on others were not so wholesome.

⁴See A. C. McGiffert, A History of Christian Thought, (New York: Scribners, 1933) for a full discussion of their thought. Esp. chs. IV-V.

called Semi-Pelagians (or perhaps better labelled Semi-Augustinians). Because I know of no other better statement in brief compass, and because it represents an "official" Catholic position, I quote E. L. Van Becelare on Augustine's doctrine:

(1) Those only will be saved whom God has gratuitously predestined from all eternity. (2) Original sin is a hereditary blemish inherent in the human soul. (3) As a consequence of these facts, and owing to the infinite disproportion between the Divine and the natural order, no human being is capable, by his natural resources alone, of producing any supernatural action; or (4) of in any way meriting the first grace (so that the said first grace might in any manner be legitimately understood as being due to him. (5) Actual grace is absolutely necessary for every supernatural action. (6) The actual graces granted to man are the means by which God accomplishes the effect of His eternal predestination, some of them being sufficient only, while others are intrinsically efficacious. (7) Neither sufficient grace, which never carries the assent of the will, nor efficacious grace, which is never resisted, causes any prejudice to the freedom of the will.¹

Thus to the bitter end Augustine believed he had succeeded in reconciling Absolute Sovereignty and human freedom. Indeed, as we have seen above, Augustine openly proclaimed (especially in his anti-Manichaean discourses) that human freedom is real, though limited. Man may accept or reject God's call. The will of the human chess-player (to return to the simile employed by Williams, *supra* p) is "prepared" by grace to do what the Divine Antagonist wishes him to do; but he does it of his own choice.²

¹See art. "Roman Catholic Doctrine of Grace", Hastings Encyclopedia, Vol VI, p. 369.

²Augustine could thus exclaim: "Art thou not yet drawn? pray then that thou mayest be?" Other such exhortations have been caricatured into, "If you are not predestined, get yourself predestined." See O. Rottmanner, Der Augustinismus, p. 29. Augustine's ingenious solution of the apparently incompatible problem of grace and free will rests on three theories: His theory of the Will, of the Intellect, and of Divine Knowledge. Cf. M. Portalie, art. "Augustin" in Dictionnaire de Theologie

There remain but a few amplifications of Augustine's theses; here mentioned because of their later importance to ecclesiastical polity and practice.

Augustine's insistence that he had not abolished human liberty forced him to include in his system the idea of "merit". Logically it seems as impossible to mix grace and merit as it is to mix predestination and freedom (or oil and water, for that matter).¹ But the idea of "merit" was too deeply rooted in both Church and Scriptures² for Augustine to discard it if he wanted to. He thought he had found a solution by saying that "merits" are themselves gifts from God. All comes from God, including merit and the right use of free will.³ By subtle reasoning Augustine argued that God has not so much elected his favorites to eternal life as elected them to receive efficacious grace enabling them to do the good works which will in turn merit reward in eternal life.⁴ These are the "few chosen" (Matt. 22:14) as contrasted with the "many" who are "called" but not predestined to obey the call!

Augustine further would probably refute the charge that grace

catholique, ed. Vacant et Mangenot, Vol. I, 2389-90. Quoted in Williams, p. 31f.

¹ And this was one of the awkward joints in the armour of the Church later speared by the Reformers. This sort of "economics", this "Cash-register" concept of salvation, was repugnant to the Reformers,

² See especially the Book of James. Also Rom. 9:16-24; 2:6; I. Cor: 3:14; Heb. 11:6.

³ His thought is summed up in his famous prayer: "Give what Thou dost command, and command what Thou wilt."

⁴ Williams, op. cit., p. 41.

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is either "mechanical" or "irresistible"--although the frank tenor of his writings imply just that.¹ He would say of its modus operandi that grace works by infallible attraction rather than by overpowering compulsion-- but never in such a way as to prevent God from doing what He wills to do.

Although he did not use the term (coined later by the scholastics) Augustine seems to have been the author of the conceptions of "prevenient" and "subsequent" or "co-operant" grace, and of the equally notable distinction between "sufficient" and "efficacious" grace.² In Augustine's system the term "grace" includes not only "justification" (forgiveness), but also the gift of the power of progressive "sanctification" and moral perfection. Such grace is necessary to any good work, --"Without me ye can do nothing." (John 15:5).

Finally Augustine became a great Churchman³ and he made no distinction between grace as mediated through the sacraments and other off-

¹Note the many passages in De Correptione et Gratia, XII-XIV.

²"Prevenient" grace is the initial impulse from God which lifts a man out of his sin. "Subsequent" grace is that which accompanies a man after conversion and inspires every good work. "Co-operant" grace is similar, producing a good will and subsequent good action. "Sufficient" grace is that given to all men and in sufficient amount that they may save themselves by it, if they choose to accept it. "Efficacious" grace is that kind which is bestowed on the predestined, which is necessary to salvation, and of such a nature as to incline the will to accept and utilize it by free assent. These distinctions, of course, raise grave moral difficulties concerning a God who has an "eternally closed list"; for those receiving "sufficient" grace are really lost, because although enough in quantity, it is incompetent and incongruous in quality. On the other hand, "efficacious" grace is sufficient, congruous, and never resisted.

³Augustine went so far as to declare: "I would not believe the gospel unless moved thereto by the authority of the Catholic Church."

ices of the Church (notably baptism and the Eucharist) and that conferred by God directly through inner illumination or by providential arranging of external circumstances. However, imparted "grace" was still the saving will and healing power of God freely given and directed towards the ultimate glorification of His elect.¹

The Doctrine of Grace in Roman Catholic Theology.

Despite Augustine's great repute and his influence in crushing the Pelagian heresy,² his teachings were not accepted in toto. However, except for the Church's rejection of predestination to evil, absolute bondage to corrupt will, and irresistibility of grace, Augustine had laid down the lines for the future "doctrine of grace" in the Catholic theology.³ Augustine's extreme views, and particularly his doctrine of merit, invited the development of a more moderate and humanistic view which would be more productive of ethical conduct. And this tendency led to that view of the interplay of Divine and human action which, borrowing a term from the Reformation controversies, Williams calls "Synergism", or "Semi-Pelagianism".

Synergism is the view that while God acts upon the human will to draw it towards goodness, such action is not so irresistible that it

¹And by a gradual metonymy "grace of God" came to mean the good will, good works, and spiritual vitality so imparted.

²Note the proceedings of the Councils of Ephesus, Carthage, Orange.

³Unconditional predestination, equally with Pelagius' principles, seemed to make the Church and the Sacraments as means of grace superfluous. This could not be permitted.

cannot be refused, and that man, even though sinful, is yet free to cooperate or not to cooperate with the divine assistance so freely proffered.¹ This of course is the faith of all who value the Sacraments; it is the basis of the alleged efficacy of the Sacraments.

And more and more as time passed the Sacraments became the central feature of the supernatural saving institution--the Church.² Only with the divine grace so imparted could the natural man attain unto salvation and future blessedness. According to the Catholic system, these sacred rites "not merely symbolize or signify an inner sanctification of man, but actually effect it." They are signs of efficacious grace in that they "really contain and effect the grace which they signify."³

According to the Roman Catholic system, the conception of grace presupposes that "natural man" is helpless and corrupt, depraved and deformed in consequence of Adam's fall and sin. Yet despite this corruption the order of Nature is still recognizably derived from God, and the freedom of the human will while impaired is not destroyed. So official Catholic theologians can write: "Fallen man, whether pagan or sinner, is able to perform some naturally good works without the aid of grace."⁴

¹Williams, op. cit., p. 6. See also chap. IV, pp. 44-74.

²This association of Grace with the material elements of the sacraments invited the reproach of being a revival of the conception of "good mana".

³See the Catechism of the Council of Trent.

⁴Pohle and Preuss, Grace, Actual and Habitual (Dogmatic Theology Series, Vol. VII), p. 55. Or see the articles on "Theology" and on "Grace" in the Catholic Encyclopedia, Vol. VI. There is also Aquinas' famous dictum, "gratia non tollit naturam sed perficit" - "grace does not destroy nature but fulfils it."

1. The first part of the report is devoted to a general survey of the situation.

2. The second part contains a detailed analysis of the various factors involved.

3. The third part discusses the results of the investigation and the conclusions reached.

4. The fourth part contains a list of references and a summary of the work.

5. The fifth part is a conclusion and a list of recommendations.

6. The sixth part is a list of appendices and a list of figures.

7. The seventh part is a list of tables and a list of footnotes.

8. The eighth part is a list of references and a list of footnotes.

Thus there is not a clean cleavage between the state of nature and the state of grace. The later theologians rescued the concept from the sharp contrasts set by Tertullian and Augustine, and denied a complete discontinuity between nature and grace.¹

However, fallen human nature is unable to attain or merit salvation unaided by God's grace in Christ and the Church. To become a Christian, to be saved, a man must acquire grace and be transformed into a "state of grace". Grace is central and necessary to Redemption. There was, to be sure, a gratia Dei granted to men even before Christ;² but the grace of God in Christ, infused into human nature by the Incarnation, makes possible a restored personal and moral relation between God and man, actualized in the divine-human person of Jesus Christ.³ "Grace joins man to the highest good which is God."⁴ Human nature in essence, and in spite of sin and deviation, is destined for a state of grace and

¹For a splendid treatment of the continuity between nature and grace, see John Baillie, Our Knowledge of God, (Scriveners, 1939), pp. 82-96.

²Even the Church of Scotland can declare in its General Assemblies "it is not required to be held that....God may not extend His grace to any who are without the pale of ordinary means, as it may seem good in His sight." Von Hugel says: "God gives light, sufficient for salvation, to every soul that attains to the use of reason." See his magnificent statements in his Essays, 1st series, pp. 252f and 281. Maratain goes so far as to say that "An atheist of good faith would thus, against his own apparent choice, really choose God as the true end of his life." See his longer statement in True Humanism, p. 56f.

³Some would make this relation a mystical union in the sense of a real participation in the nature of God or as a "matrimonial communion", but Thomas Aquinas insists that it is only personal and moral. The grace of adoption, says Thomas, effects a union of affection not of natures. (Summa Theologiae, III, 50:1; IIa, 110:4).

⁴Summa, IIa. 112:4.

redemption. The promise of this redeemed state is implicit in the imago Dei (Gen. 1-3), and the teachings of both Jesus and Paul. What is deepest and most real in man points to grace and dignity and goodness, to fellowship with God.

According to the Roman view, grace may be thought of as a stream of spiritual influences or forces, flowing down upon the believer. It is more a substance than a quality--an all-pervading spiritual substance, conferred by the sacraments ex opere operato, by the act itself, not by the act of priest or suppliant. The sacraments ultimately became the necessary channel whereby grace was conveyed to the recipient. And the great mass of ordinary church members came to look upon the Church and Sacraments as the only mode by which God's salvific Will could be poured into the human soul with efficacy for preparing and ultimately glorifying the elect.

The milder doctrine of grace continued to gain ground throughout the Middle Ages.¹ At what points does Synergism differ from the stricter Augustinian position? There are three main points of divergence: (1) A milder anthropology which imputes to man a real measure of free will and the possibility of goodness, even after the Fall. "It has been well said that Augustine regards human nature prior to grace, as dead, Pelagius as sound and healthy, and Cassian as sick."² (2) Its denial of the necessity under any and all circumstances of strictly

¹Known variously as Synergism, Semi-Pelagianism, Semi-Augustinianism. Some such moderation is inevitable in a Church whose members are largely Pelagian in their general outlook. Synergism means human cooperation.

²See Williams, op. cit., pp. 51-52.

prevenient grace, although Cassian admits the evidence of prevenient grace in cases of sudden miraculous conversion.¹ (3) The doctrine of predestination post praeuisa merita, by which predestination becomes merely "prevision". Furthermore, Synergism posits a genuine universality of God's redemption.

Thomas Aquinas, in his remarkable "medieval synthesis" of faith and reason, based metaphysically upon Aristotelian principles, tried to achieve a working combination between these intractable elements in grace and free will. But despite such maxims in his Summa as "If man does what is in his own power to do, God grants him grace," and "gratia non tollit naturam sed perfecit" -- "grace does not destroy nature but fulfils it." --St. Thomas arrives at an essentially acute Augustinianism. Despite all this and the opposition of certain popes, the Franciscan and Jesuit Orders continued to teach a milder doctrine of grace which eventuated in the systems known as "Molinism"² and "Congruism"³ which, notwithstanding their Augustinian terminology and deft logic, are modified Synergistic theories.

In summary, therefore, it can be said that throughout the years the Roman Catholic doctrine of grace has developed into something

¹Modern psychology has thrown some light on the workings of the mind in these cases of sudden conversion. It tends to establish the view that these cases, whenever it has been possible to subject them to critical analysis, prove to have been preceded by a longer period of crisis, struggle, and unconscious incubation.

²So called because a Jesuit Father, Luis de Molina, first expounded this ingenious theory.

³Associated chiefly with the Jesuit divine, Suarez.

like the following: The Roman Church interprets the Christian life from start to finish in terms of divine grace. God, on His own initiative, comes to fallen man, hopeless and helpless in his sin, unable to do anything by his own powers, and by preventient grace pervades man with a regenerate disposition that inclines him to seek the good. Through co-operating grace God assists the regenerate soul in its future growth. Then man may become an active participant in his own salvation. Actual grace is granted by God and is necessary for specific salutary acts, particularly through the Sacraments. As we have seen, in the Catholic system the Sacraments are media of actual grace, are central and allegedly potent in efficacy. Habitual or sanctifying grace is an abiding habitual quality investing men with a holy nature, restoring them to God's pleasure, and entitling them to receive the actual graces. God in his infinite mercy makes objective provision of sufficient grace, which, though it may be resisted, is accessible to every man. And efficacious grace is the restoration and fulfilment in man's soul of the saving purpose and loving will of the Father.

Recent Development in Catholic Thought.—As we have seen, the Pelagian controversy ended in a triumph of Augustinian supernaturalism. However, as we have just noted, systems like Molinism and Congruism, which stress free will, became the characteristic thought of the Post-Reformation period. And in recent years there has been a gradual but noticeable swing toward a scientific rationalism which takes account of the possibilities of Man and Nature, while the place of supernatural grace has been definitely restricted until it stands in opposition of

some Protestant Churches.¹ Ever since Aquinas, Natural Theology has been central in the Catholic system.² "Natural Theology is to Dogmatics, as Nature is to Grace." So while Augustine and Thomas are still followed officially, the Catholic Church has moved toward naturalism and humanism.³

Down through the centuries the notable characteristics and strength of the Catholic system has been its studied moderation, cold common sense, and sound logic. It never pushes any doctrine of Nature and Grace, Predestination and Free Will, to a fanatical extreme, either Calvinist or humanist. Yet it places final reliance in divine mercy and efficacious grace, while admitting that the reconciliation of grace and free will is one of God's mysteries not satisfactorily explained by any doctrine. Therefore it retains the belief in the sanctifying power and medicinal effect of prescribed exercises, in the value of good

¹Walter Horton, in a paper before the Fellowship of Younger Theologians, reported that the Catholic kin of Karl Barth have been severely disciplined, just as at an earlier date Baius and Jansenius were condemned as heretics for their ultra-Augustinianism.

²Natural Theology claims to establish by inference from first principles the existence of and the essential attributes of a Supreme Being, the source and goal of life. This, of course, is one of the bones of contention between the Lutherans and the Catholics. For Luther, with his severe deprecation of all human faculties, including reason, not only betrays theology into obscurantism, but reduces natural men to a sorry puppet. Barth has the same sharpened negative attitude toward reason. Calvin, while pessimistic, is closer to the Catholic position than to the Lutheran; for Calvin believed that man can know God partially through His creation. See Etienne Gilson, The Spirit of Medieval Philosophy and Christianity and Philosophy.

³Note, for example, the Neo-Thomist Jacques Maritains's True Humanism. A brief, but definitive, statement of the Catholic position is to be found in the article by Father M. C. D'Arcy in Revelation, ed. by Baillie and Martin, (Macmillan, 1937).

works and merits, and in the opus operatum of the Sacraments.

The Protestant Conceptions of Grace.

The Reformation brought with it a powerful resurgence of extreme Augustinianism in opposition to Semi-Pelagianism. In a sense it can be said that Paul and Augustine, quite as much as Luther and Calvin, were the spiritual progenitors of the Reformation. There were many causes of the Reformation, the most obvious being the revolt against the moral corruption of a priestly imperialism located south of the Alps. But Williams wisely points out that from the standpoint of religious psychology, "it was a great uprising of the 'twice-born' genius and temperament against a religious system which had, consciously or unconsciously, become adapted in the main to the spiritual needs of the 'once-born' man, and indeed of the 'once-born' man in his least aspiring and most easy going mood."¹

According to the Protestant view, grace is the mercy of God revealed in his Son to forgive sinners and restore them to favor. By faith men receive and are justified by the divine gift once and for all time:² nothin that men may then do or say will make them more righteous. As Luther said, "Wer glaubt, der hat." Whoever believes and accepts God's grace by faith, has everything that heaven or earth can bestow.

¹Williams, op. cit., p. 75.

²This is what is meant by "justification"—the juridical and gracious act of God by which a sinner is declared righteous and justly free from penalty, fully restored to divine favor. He is absolved, acquitted, exonerated, declared henceforth blameless. Whereas "sanctification" means more the continuing work of the Spirit, after pardon, whereby the believer is rendered productive of holiness, able to grow in Spirit.

Grace was not something given to man, but rather God's gracious attitude of forgiving love. "Graciousness" expresses better than any other word the meaning of grace as Luther understood it. Grace meant "kindness", not "power",¹ a "divine benevolence", not a motion, force, or habit ingrafted into man.² And the result of grace is not even moral transformation so much as it is pardon of sins. Synergism is discarded as a "Pelagian error".

Only God is wholly free. It was in the interests of an absolute freedom in God that the Reformers neglected its natural basis in man's moral nature.³ According to the Evangelical teaching, man was totally corrupted in Adam's Fall and now exists in a state of helpless depravity. It is his very nature to sin. He has no freedom at all. He is in rebellion against God whom he neither knows nor obeys. Salvation, accordingly, depends wholly on divine grace--apart from any merit. This act of pardon (justification)⁴ is then followed by a process of moral growth (sanctification) continuing through life. God elects certain ones to be saved arbitrarily, irrespective of merit or worth, and the rest of mankind is condemned to annihilating judgment. This is the

¹But the concept of power was never really lost, as witness the doctrine of "irresistible grace" in Luther's thought. Cf. McGiffert, Christianity as History and Faith, (New York: Scribners, 1934), pp.59-63.

²Cf. with the Roman ideas of "actual" and "habitual" grace. Despite Luther's Pauline terminology, the difference here is probably more verbal than real, and the need of divine and powerful grace to lift man into righteous living was met in pretty much the same old way.

³See the thought of John Oman in the next chapter.

⁴This revival of the term "justification" was a valuable contribution of the Reformers, though it led to Antinomian abuse.

substance of "predestinarianism". Another version or modification is that God's gracious love is given only to those responsive to His call; but God has first to bestow upon them this responsiveness which all men inherently lack. The balance of mankind are damned without cause.¹

Another of the crucial points of attack by the Reformers was the "treasury" of merit and good works. This seems to be a violation also of the Scholastic theory of divine grace in which even man's ability to cooperate with God was a gift of grace. But the value of meritorious works was so attractively depicted by the Church that the masses of man turned from moral effort to the sacraments and this "cash-register" scheme of mechanical holiness. Naturally, the "twice-born" man with the agonized conscience, is impatient with any such program of "oozing" into the Kingdom. The only way was via direct mystical union with God in Christ and the experience of sudden moral transformation and forgiveness.

We see, then, that Luther, the great protestant exponent of "salvation by faith", regarded grace as the merciful favor of free forgiveness granted to the penitent and believing sinner and mediated only by the "Word of God." "The Word, I say, and only the Word is the ve-

¹However, even Paul, who gave the first impetus to predestinarianism and justification by faith alone, strained after the Crown, wrestled with the flesh, buffeted his body, struggled to overcome his lower nature, strove mightily to walk after the Spirit and gain "communion" with the Father. It was Paul, remember, who said without any apparent attempt to harmonize these two elements, "Work out your own salvation with fear and trembling, for it is God who worketh in you both to will and to work, for his own good pleasure." (Phil. 2:12,13). Paul's thought is not to be regarded as the same as the Greek "gnosis" nor Nygren's "Eros" of pagan mysticism.

hicle of grace."¹ He therefore rejected the Catholic doctrine of grace as being of necessity associated with ecclesiastical control, priesthood, the potency of the sacraments, and the elaborate penitential system. For Luther the sacraments were simply "signs" which reinforce and validate the promise of God; and the Church was simply the "community of believers". However, this double assurance of grace via the sacraments became eventually so important in later Lutheran doctrine that the sacraments came to be regarded as additional, if secondary, vehicles of grace. Anglicanism has retained this strong emphasis on the sacramental aspects of grace.

Calvin, the theocrat of Geneva, built up with remorseless logic in his Institutes a monumental structure of ultra-Augustinian doctrine from the central thesis of an absolute overpowering Sovereignty of God. From this follow inevitably the guilt of the Fall, the profound depravity of fallen human nature, God's pre-mundane election, man's inability to win favor with God, and the irresistibility of divine grace. Calvin, like Luther, was concerned with man's salvation after death. But for him, nothing that man might do could determine the outcome. For him the Holy Spirit guaranteed at least limited religious knowledge, while for Luther the Revelation obviated the need for further knowledge. In this Calvin was nearer to the Natural Theology of the Scholastics than the pessimistic Luther. Furthermore, Calvin could even see the State as an auxiliary instrument of God.

¹Commentary on Galatians, 1519, Weimar edition of Luther's Works, Vol. II. p. 509. John Knox went even further and held that sacraments administered without preaching of the Word were invalid.

Arminianism became the doctrinal basis of the Evangelical revival of the Methodist Movement initiated in England by John Wesley.¹ Arminius believed that some degree of free will was a pre-requisite of any moral exhortation or moral effort. He accordingly denied Calvin's rigid double predestination and irresistible grace, and taught a doctrine of salvation which was attacked as Pelagian, but which differed with Pelagianism and Synergism of Cassian in its insistence on prevenient grace before and man's cooperation with grace only after conversion.²

Modern liberal tendencies, reinforced by psychological and historical researches, have attributed to human personality a larger human capacity for achieving the good life and earning salvation. Grace is therefore made more continuous with and less sharply differentiated from the natural human powers and experiences, more like the creative influences of reason and love. And in consequence the importance of "prevenient" grace is minimized; the hair-line differentia between "sufficient" and "efficacious" grace is obscured. For in liberal theology with its stress upon the Immanence of God and its moralistic social emphasis, the conception of grace is likewise changed.

¹Arminianism took its name from Arminius, the Latinized name for Jakob Harmensen, a Dutch reformed pastor of Amsterdam. See Williams, op. cit., pp. 88-90.

²These "sectarian" differences set up such cleavages that Calvinist and Arminian could not worship in the same communion. This intellectual agreement demanded by Protestantism was a sorry perversion of the spirit of Jesus. Catholicism has been more moderate and tolerant: rebellious contumacy, rather than heresy, is the real ground of excommunication.

Some Modern Views

We might well close this chapter by briefly reviewing a few of the more modern attempts to study the phenomena of "grace" inductively, and by sketching my own conclusions.

Schleiermacher it was, and not the Reformers, who made the real breach with the medieval tradition.¹ His romantic mystical temperament led him to rebel against the barren rationalism of both Scholasticism and the Enlightenment, and he based his pious feeling of "God-Consciousness" upon his own immediate awareness of His Presence. Without attempting a lengthy "critique" of Schleiermacher, let it be said that for him "sin" is the inevitable anomaly incidental to moral progress, "redemption" consists in the liberation of the hampered God-Consciousness in man, this deliverance is achieved by Christ alone, and "grace" is this liberating activity of Christ operating in the souls of men. Christ's liberating activity works by means of the magnetic contagion of his example, the sublimity of his life and death, and the compelling persuasiveness of his teaching. "In a word, grace consists in indirect suggestions, arising ultimately from the historic personality of Christ, but mediated through the records of His Life and teaching, and through the spiritual traditions and atmosphere of the community which he founded."² This rationalized concept of grace as "personal influence" is probably the central emphasis of the liberal Protestant theology. It is obvious that again we have traveled in a

¹Cf. Williams, op. cit., p. 106f.

²Ibid, p. 108.

circle; for though Schleiermacher is not a Pelagian, this instructional, illuminating, suggestive conception of grace will be recognized at once as akin to that of Pelagius who opposed Augustine's conception of a mechanical, resistless, and predestined grace.

Among contemporary thinkers such men as Walter M. Horton represent a moderate and psychological approach to the problem of grace:

"Grace means the sum of those stimulating influences which tend to release men from their constricting inhibitions and perversions and increase the harmonious richness of their communal life."¹ Only a man who is becoming a better man is being saved. For many "grace" is simply the problem of the relation between man and God--how God works on the human level in a dynamic and continuing and redemptive way.

"Grace is the activity of God, working in the world to create good," and is not essentially different from the expression of God's love and power in other aspects of creation.²

In contrast to such views is the arresting (though, I think, extreme) conception recently put forward by the Swedish theologian Anders Nygren.³ For him "grace" is identified with "Agape". Agape is the unmotivated love of God for sinful and undeserving man, which brings salvation to man, notably in the free gift of the Son, Jesus Christ. It is a creative and gratuitous love received by unworthy men who, as a result of receiving it, thereby become new creatures worthy of God's love.

¹ A Psychological Approach to Theology, (New York, 1931), p. 117.

² E. g., Virginia Corwin and J. S. Bixler in addresses before The Younger Theologians Group.

³ Agape and Eros, (London, 1938), Two volumes.

Human effort has no value in God's sight—that is a Jewish concept rejected by early Christianity.¹ When men have reached this divine Agape they mediate this same unmotivated love, even to enemies, for it has become a part of their nature to love as it is God's nature to express Agape and to love His children. Eros, on the other hand, is the way of man to God, man's love for God— a sort of "sublimated and mystical sexual passion". But it is based on self-seeking. Christianity, then, is an elaboration of Agape in contrast to the Eros which posits only enough love in man's own nature to recognize and respond to the Love of God. Nygren states that Agape and Eros were blended by Augustine in his doctrine of "Caritas". But Augustine's idea of grace seems to have been synonymous with Agape. It was the combination of these two mutually exclusive concepts (Agape and Eros, Caritas and Grace), says Nygren, which constituted the medieval synthesis.

The idea of the God of Wrath (who is also the God of Love) finds support in the "judgment" pronounced on men who refuse to refashion their lives after God's way and who spurn the proffered grace. The gift of God's Love through grace, the yielding to God's Will once revealed, is the point of man's decisive act:—"the question for him is whether he will yield himself up to be transformed, or will resist, and so encounter Agape only in the form of judgment on his life."² It would appear that God's grace and love for all men can come to fruition only when men respond to it, and choose to accept it. This meeting of "grace"

¹Nygren calls it the "Nomos" motif.

²Anders Nygren, op. cit., Vol. I, p. 75.

with the surrendered response of men results in a "new birth", in salvation, in the extension of the Kingdom.

Worthy of note because of his contemporary importance and influence in molding American theological thought is Reinhold Niebuhr.¹ In his opinion "grace" has little meaning for the modern man because the modern liberal spirit labors under the illusion that "the logic of the spirit needs only to be recognized to be fulfilled", because it is too superficially optimistic and monistic, because it overestimates the inevitable and ethical progress of nature and society and underestimates the rigor of the religious and ethical demand.

On the other hand, "in the religion of Jesus ethical tension and relaxation from tension through the assurance of grace are curiously intermingled so that the latter does not become a peril to the former."² A religion of grace is, therefore, both a spur to high morality and a consolation for the inevitable frustrations and failures of moral purpose in nature and history. Let Niebuhr speak for himself:

Essentially the experience of grace in religion is the apprehension of the absolute from the perspective of the relative. The unachieved is in some sense felt to be achieved or realized. The sinner is "justified" even though his sin is not overcome. The world, as revealed in its processes of nature, is known to be imperfect and yet it is recognized as a creation of God. Man is regarded as both a sinner and a child of God. In these paradoxes true religion makes present reality bearable even while it insists that God is denied, frustrated and defied in the immediate situation."²

The same facts of nature and history can be given either cynical or

¹See particularly Reflections On The End Of An Era, (New York: Scribner's, 1936), Chap. XX; An Interpretation of Christian Ethics, (New York: Harper's, 1935), Chap. VIII; Beyond Tragedy, (New York: Scribner's, 1937); and the forthcoming Gifford Lectures.

²Reflections On The End Of An Era, pp. 281-282, and passim.

religious interpretations. For example, the impartiality of nature, which to the humanist speaks only of nature's injustice, is really to be regarded as evidence of the divine mercy. All life is endowed with spiritual meaning which reveals both the stern judgment and the loving mercy of God. Thus we catch glimpses of Perfection in the very imperfections of history and human nature; the absolute and eternal invade the relative and temporal; the sinner knows himself to be "justified" in spite of his sin; he knows his imperfections are understood and forgiven while they are challenged. The self-righteous are condemned; but

Those who strive after pure spirit are consoled in the inevitable frustration which attends their striving because in their very search after perfection they are initiated into the true character of spirit and realize that perfection is love and not justice. Thus they obtain mercy while they learn to be merciful.¹

Niebuhr calls this the "most sublime insight of Jewish prophets and the Christian gospel", -- that since perfection is love, "the apprehension of perfection is at once the means of seeing one's imperfections and the consoling assurance of grace which makes this realization bearable."² "And the Jesus of history is a perfect symbol of the absolute in history because the perfect love to which pure spirit aspires is vividly realized in the drama of his life and cross."³

The Christian "myth" has ever sought to express the fact that the conflict between spirit and nature is a real conflict, and that the holy God is revealed in forgiving love which redeems the sinner.

¹Ibid, p. 283.

²Ibid, p. 285.

³Ibid, p. 287.

This idea and experience of grace can be expressed only in "myth" if it is not to pervert the ethical life. For only in the Christian mythos

can an imperfect world mirror the purposes of a divine Creator and can the mercy of God make the fact of sin and imperfection bearable without destroying moral responsibility for the evil of imperfection or obscuring its realities in actual history.¹

Grace, then, is that which permits us to reconcile these two incompatible attitudes toward life: the ethical urge to perfection and the religious acceptance of imperfection.

It is encouraging to note that the Protestant and Greek Orthodox churches are coming to a spirit of unity concerning "grace" and other items of faith and order, life and work. The Edinburgh Conference on Faith and Order (1937) found essential agreement on their statement of "Grace".² What differences were recognized were not deemed grounds for maintaining division between churches. Salvation is the gift of God alone, and due not to man's merit but to God's free outgoing love. Grace does not over-ride human freedom; however, perfect freedom is found only in complete acceptance of the Will of God. The consensus of the Conference is expressed in the following excerpts from the official report:

When we speak of God's grace, we think of God Himself as revealed in his son Jesus Christ. The meaning of Divine grace is truly

¹Ibid, p. 292.

²Christendom, Appendix. Vol. II, No. 4, Autumn, 1937. In the concession to human freedom they also come to speaking terms with the Roman Church, with which, in this particular regard, there is no conflict. It should, however, be remarked that Karl Barth did not then concur in this conference statement. See Barth's pamphlet Nein in reply to Brunner.

known only to those who know that God is love, and that all that he does is done in love in fulfilment of his righteous purposes. His grace is manifested in our creation, preservation and all the blessings of this life, but above all in our redemption through the life, death and resurrection of Jesus Christ, in the sending of the holy and life-giving Spirit, in the fellowship of the church and in the gift of the Word and sacraments.

Justification and sanctification are two inseparable aspects of God's gracious action in dealing with sinful man.....Justification is the act of God, whereby he forgives our sins and brings us into fellowship with himself.....Sanctification is the work of the God, whereby through the Holy Spirit he continually renews us and the whole church, delivering us from the power of sin, giving us increase in holiness, and transforming us into the likeness of his Son, through participation in his death and in his risen life.

In regard to the relation of God's grace and man's freedom, we all agree simply upon the basis of Holy Scripture and Christian experience that the sovereignty of God is supreme.....Thus we owe our whole salvation to his gracious will. But, on the other hand, it is the will of God that his grace should be actively appropriated by man's own will and that for such decision man should remain responsible.

We agree that the church is the Body of Christ and the blessed company of all faithful people....the continuous organ of God's grace in Christ by the Holy Spirit, who is its pervading life.....

We agree that the Word and the sacraments are gifts of God to the church through Jesus Christ for the salvation of mankind. In both the grace of God in Christ is shown forth, given and through faith received; and this grace is one and indivisible....but the loving-kindness of God is not to be conceived as limited by his sacraments.

Throughout the Edinburgh Report emphasis is laid upon the Holy Spirit.¹

This identification of "grace" with the "Holy Spirit" surely has certain things to be said for it. It avoids the mechanical "mana" notion; it gives a more intelligible content to the doctrine of the Holy Spirit;² it resolves the moot issue of strictly "prevenient" grace by

¹Cf. also Williams, op. cit., pp. 110-113, and footnote supra, p. 34.

²Most Christians have a very vague notion of the Holy Spirit, what it is and what it does.

removing the sharp distinction between the "assistentia generalis" which is the work of the Second (Logos) and the "gratia" which is the activity of the Third Person of the Trinity; it can account for "special providence" and external circumstances as well as assistentia generalis, for if this concept is valid, all forms of grace can be reduced ultimately to an "interior divine impulse". If "grace" can be equated with "Holy Spirit", its manifestations and working must be like those of a Person with a person. We then have to ask: "Is it possible to find a way of conceiving of "grace" as an interior divine impulse or influence which is genuinely that of a Person exerted upon persons-- which assists, without destroying, free will, and which is real, without being irresistible?"¹ Here we may take a page from the books of the psychotherapists, these lay doctors of the soul, who have discovered the universal and inevitable inhibitions, repressions, and deviations of the human mind and heart which stand athwart man's Godward path. Furthermore, the loving relationship between two human personalities presents us with a category which promises much as a way of representing the "gracious personal relation" between the Great Physician and the sin-sick souls of men. To this idea, in the thought of John Oman, we now turn our attention.

¹Williams, op. cit., p. 115

CHAPTER IV

JOHN OMAN'S THEORY OF GRACE AND PERSONALITY

General Review of His Thought.

Introductory.--Among the theories of Grace and Nature, one of the most distinctive, one of the most representative of the best modern Protestant thought, and certainly one of the most attractive, is that of the late Professor John Oman, for many years Principal and lecturer in the Philosophy of Religion at Westminster College, Cambridge, England. His vast learning and humane spirit, combined with philosophical discipline and psychological insight, serve to make him one of the most important religious thinkers of this century. And this combination of interests must be considered in our attempt to understand his thought.

John Oman's chief book is Grace and Personality,¹ which came out of a lifetime of study and teaching, and reflects one of the first, and surely one of the most significant, attempts to formulate a full-bodied and empirical statement of the nature and workings of "grace". The material which forms the groundwork of this book first appeared as a series of articles in The Expositor, commencing in October, 1911; was

¹Grace and Personality, (Cambridge: University Press, 1931 ed.), American rights held by Macmillan, New York. There are those who regard The Natural and the Supernatural as his magnum opus because it is a more complete and systematic statement of his philosophy of religion. See also Vision and Authority, (New York and London: Harpers, 1929.)

re-written and published in book form in 1917 during the World War. Indeed, in a very real sense, the book is a result of the war, for it forced upon the author a ruthless re-examination of his whole religious philosophy. As he wrote in the Preface to the first edition: "The fact that such sorrow and wickedness could happen in the world became the crucible in which my whole view of the world had to be tested." The present writer, (like the author) feels that his main contention has stood that test in a way impossible to either sentimental faith in a beneficent Deity or grim traditional faith in Absolute Sovereignty. It is a sane and satisfying theory which, in its empirical approach, tries to keep in touch with the complex facts of human experience while doing justice to both Divine Grace and to human personality which is the object of divine succour.¹ The book is not light or easy reading, nor does it have the precision and systematic organization which the reader might welcome. But one can still be heartily grateful for such a rich treasure of thought, the truth of which rests on its convincing witness to our minds and on its congruence with the common lot of plain men. In the following pages I quote Oman frequently, chiefly to give the reader a taste of the rich flavor of his prose as well as the wisdom of his thought.

Oman believes "grace" to be a "gracious personal relation" similar to the strong, brave and loving relation that exists between friends, lovers, parent and child. Before we trace out the lines of

¹"Succour" is the distinctive term which Oman uses throughout his book to mean God's redeeming aid to human beings.

Oman's synthesis between the two great types of religious experience, let us remind ourselves what it is that Oman is trying to do, what he is trying to reconcile between the Wonder and Mercy of God's Goodness and the sacredness of human personality.

In the preceding chapter we gained a conspectus of the Christian theories of "grace and nature"—partly to place Professor Oman's thought in a proper setting within the whole stream of Christian history and thought. And throughout that running account we caught glimpses of the truth which must finally be incorporated into any new soteriology which is to do justice to its great theme. Paul, Augustine and Luther, typifying the pure piety of religion, witness to the "twice-born" soul's feeling of the absolute majesty of God and of its own sinful and creaturely dependence upon God's mercy; to man's common awareness of his natural weakness and disharmony, which seem to be the fault of no one in particular but the inevitable concomitant of just being a human individual; to the feeling which we have of freedom before, and a different nature after, the making of any great religious decision; to the experience of sudden and often violent conversion; to the religious person's consciousness of "grace" as liberating and fulfilling but not as over-riding nature. Furthermore, the Reformers banished the "commercial" conception of "merit from the God-man relation. On the other hand, a Pelagius, Cassian and Melancthon, representing the milder "once-born" soul, insists that "original guilt" and the biological inheritance of Adam's sin is a crude libelous contradiction; that any moral action excludes the notion of dumb submission in man; that human freedom is an essential condition for the development of

man's moral character, which it seems the object of "grace" to aid; that the workings of grace should be regarded more like the influence of friend upon friend, lover upon lover, than like the movement of wooden pawns in the chess-game, or the chiseling of the sculptor upon passive inanimate stone.

The experience of the former theologians leads them into a doctrine of grace as a coercive Force or resistless Motion, which is mechanical and sub-personal, whether it is thought of as operating as predestination or as poured in through sacraments. The experience of the latter theologians results in a more ethical and rationalized conception of grace as operating chiefly by the suggestive influence, persuasive illumination and personal constraint of the example and teachings of Jesus. Every man has moments of moral conflict when he cried out, "The evil that I would not, that I do"; but he has also known times when, confronted with the fact of Christ's victorious life and the Goodness of God, he has known healing and release and the uplifting sense of moral freedom beyond any law or reward.

The problem here is the eternal one of the relation between God and man. Both Catholic and Evangelical conceptions of this relation (grace) are lacking in essential elements. For the former, grace is quasi-physical in character and coercive in operation; for the latter, grace is the saving mercy of God manifest in Christ to pardon sinners. Both theories fail to achieve a higher unity between religious dependence and moral independence. This is the conflict between the more purely "religious" and the "moral", between the "mystical" and the ethically "responsible" individual, between the supernatural and the nat-

ural, between Romanticism and Rationalism. Are they wholly other? or is there real relation and continuity between nature and grace, God's Rule and Man's liberty? Jesus, so far as we can tell, made no distinction: religion was ethics, ethics was religion. The sincere Christian is gladly beholden to God for whatever in him is of good report, yet he walks the earth like a free man possessing his own soul. The creature and the child of God he is, yet through the faith evoked by His Son, man knows himself to be no longer a servant but a son and co-worker with the Holy God in His creative plan. This is the problem which John Oman tries to solve and articulate for us.

Dean Willard Sperry has compared the great movements of religious thought to a ship sailing into the wind in a series of tacks: "Given a historic religion it is thus at one moment bent upon glorifying God and at another moment upon vindicating man. We might call these two directions which religion takes in history its starboard and port tacks."¹ Occasionally even a good sailor will, in his eagerness to take full advantage of a favorable wind, continue to tack too long and run out of the breeze into a dead calm where the boat drifts listlessly in the doldrums. Theologians of a certain temper have a tendency in their arid speculation to push their theological bark too far on their favorite tack, to run out of the brisk-winds of human experience into the sluggish weather and baffling squalls of the spiritual doldrums. The extreme Evangelicals are always in danger of a rigid orthodoxy or a radical skepticism with their inordinate depre-

¹A. C. McGiffert uses this same metaphor in his article in Christendom, Vol. I, No. 2, p. 322.

ciation of human capacities. One can be objective and humble about man, without losing his sense of sovereignty and majesty of God --the Ultimate Reality upon which human existence depends.

Oman avoids this danger. He is a good sailor who, so far as I can tell, knows when to tack in time to keep his sails taut with the fresh scouring winds of human experience and reason.

Both English and American theologians of the modern school have been placed in grateful debt to John Oman for his searching thought on this vital theme of Grace. Anyone seeking to make his way to a fresh and stable synthesis must grapple with the thought expounded here with such warm feeling and discriminating insight into the human problem. If I understand at all the central emphases of the various "schools", Oman seems to have entered sympathetically into the thought of the Calvinist theologians, the Roman Catholic writers, and the liberal Protestants. He has learned from all, learned enough to reject their most glaring errors, and has come back with something that is refreshing, appealing, and robust, and which bears the distinctive stamp of John Oman. He has been able in his theological construction to avoid the rigidities and brutal pessimism of Reformation Protestant dogma without forfeiting the solidity and acute logic of Calvin's Institutes or of the Schoolmen's massive works. This clear-headed, warm-hearted Scotsman is consistent, affirmative, morally impelling, and informed of the divine grace and mercy of which he writes.

But in essence Oman is almost as Calvinistic as Calvin himself. This is, indeed, according to Nolan R. Best, the secret of his successful correction of Calvin. "For no man could so perfectly and defin-

itively excise from the imposing body of Calvin's thought its one supreme blemish except he began where Calvin began in seeking to conceive the meaning of the world."¹ Both foundation and keystone of the great reformer's structure of life and destiny, as we have seen, was the Sovereignty of God. And upon this same unqualified conviction Professor Oman bases and defines his faith. "All is of God" -- if man is to be saved, God alone can save him. This is all orthodox enough.

But precisely at this juncture, Oman parts company with the Reformers: for they take the forbidding path of limited atonement, unconditional election, double predestination, and irresistible grace. The concept of "Grace" is the crux of the whole argument. Here is the dividing of the ways. And ironically enough, Oman's essential criticism of Calvin is that his "Gnostical weakness of imagination" has unconsciously betrayed him into a limitation upon the Sovereignty of God. Calvin could not quite conceive of the High and Holy One as also reaching down even in a benign mission of mercy to the lowly level of sinful mankind. "Calvin's God had height but not depth."² Calvin's God was a Divine Emperor, awful and exalted on his throne in the heavens; and this Autocrat must prove his kingship by arbitrarily saving or damning whomsoever he would according to his own despotic whim -- a transaction (to use Oman's vivid phrase) as coldly impersonal as a public assessor's imposition of taxes, or, one might add, the headsman's axe!

¹Nolan R. Best, in his Introduction to the 1925 edition of Grace and Personality, p. x. May I record here that I found Mr. Best's review helpful and stimulating.

²Ibid., p. xii.

But Jesus, says Oman, saw the Ruler of Heaven and Earth not as a Tyrant on a throne, but as a loving Father.¹ By his life and teaching, thinks Oman, Jesus demonstrated that God's nature is and must be that of Fatherhood — a gracious and ethical personal relation. "The tabernacle of God is with men and he shall dwell with them." A Father does not capriciously pick favorites among his children, as an earthly autocrat might. The "elect" are all those that love God, and for whom, therefore, "all things work together for good", as likewise, inexorably, all things work together for evil for those who love themselves.

But why does a Father who loves his children allow them to wander into sin and error? Why does He not compel obedience from His children? Simply because He is a Father who loves His children and wants them to become persons in their own right. Because God is not content to be served by a race of slaves and servants who work for hire, but only by sons out of loving obedience. He deals with men as with responsible persons, as "sons" made in his own image, who respond, if and when they do, from self-motivated love and loyalty. There is nothing "moral" in irresponsibility, in respectability, in compelled goodness. Such coerced goodness is not goodness. God dare not make his grace and power irresistible, for "grace can be conceived as irresistible only if it be thought of as something less than gracious." "Only by relating grace to personality and personality to grace is it possible to have a spiritual conception of either."²

¹Cf. Luke 15 for those striking parables of Jesus.

²John Oman, Grace and Personality, p.

God intends to create on earth a beloved community of persons of morally tested worth, a Family of God, of free sons whose fellowship God so cherishes that he will not destroy their freedom even to win their friendship or to force their goodness. It is the long hard way, with all the risks that true love must accept. But it seems to be God's way. Let men, therefore, take care not to degrade their fellows or enslave their spirits!

The Old Systems Crumble

Our problem, then, is to show how a transcendent God is related to the human scene and how faith from man's side is at once humble dependence and free responsible activity. Augustine, Calvin, and Barth among the modern theologians, have ruled out the human side of the relation. The ethical and personal are replaced by Power and Will and Sovereignty. Man's role is negative and passive: what is demanded is not understanding but obedience, not knowledge but acknowledgment, not faith and devotion resting on inner conviction but an "empty vessel" into which the "grace" (or the Word) of God drops by an act of God alone. Spiritual capacity and significant activity on the part of man is denied; God operates in direct, absolute and arbitrary fashion.

But wherever and whenever grace is regarded as mere omnipotence, sooner or later man's unsatisfied moral needs produce a Pelagian reaction. The pendulum swings between the age-old antagonism of free-will and predestination; each swing-back in each era bearing a new name: Augustinianism vs Pelagianism, Calvinism vs Arminianism, Jansenism vs Congruism, Romanticism vs Rationalism, Supernaturalism vs Naturalism,

Barthianism vs Humanism. The problem is changed in form and name, but not in substance and general interest.¹

Oman has no difficulty in identifying Rationalism as Pelagian, deepened and more profound—its chief interest in man as intelligent and responsible being, an end in himself. And again Oman sings his theme song which is reiterated like a haunting refrain throughout the book: "As never before, it (Rationalism) realized the amazing significance of the fact that nothing is of real value for truth or beauty or goodness which is not of our own insight, choice, and deliberate purpose."² The relation between Romanticism and Augustinianism is not so clear. But Oman is certain that a careful statement of the two problems can and must result in a real unity; for in his words, "moral independence and religious dependence are not opposites but necessarily one and indivisible."³ The question of our dependence on God cannot be settled by denying moral responsibility. Jesus never divided ethics and gospel. In the Sermon on the Mount and in the Lord's Prayer religion and ethics are one gospel.

Oman sees that the old systems are bankrupt, despite all the claims of Authority and the deft logic of the official theologians.⁴

¹Each swing seems to be more exaggerated than the one before; so that John Baillie has remarked that whereas in the past "many were called but few chosen," by the time the next reaction takes place the slogan will be "many were called but none were chosen."

²Oman, *op. cit.*, pp. 4, 11, 20, 25, 53, et passim. Like "Variations on a Theme by Haydn" this motif is repeated in numberless variations in every chapter, on nearly every page.

³*Ibid.*, p. 26. The terms "moral independence" and "religious dependence" are favorite phrases used throughout the book.

⁴Oman, of course, would not follow Nietzsche in his disparagement

The ancient "infallibilities" are gone. Their rejection has given rise to new and disturbing problems—moral and intellectual—but they will not return. The old solid dogmatic structure will not, cannot, be raised again, despite the nostalgia, doubts and fears of many hearts.

There was a time when faith was acceptance of infallible dogma, when justification was based on absolute legislation, and regeneration was the motion of irresistible and efficacious grace¹ — something like an electric current. All transactions between truth and error, good and evil were absolute. But all this is past. And the historical crisis which brought about this revolution was not the Reformation, as is customarily supposed, but the Enlightenment (Aufklärung). The Reformation was only a "breach" in an ecclesiastical organization. but Rationalism successfully stormed the citadel of all external authorities, rejecting the very form and method of inquiry, as well as the historical body, of dogma.

Henceforth nothing is true faith or right morality which is not our own individual search, and judgment is not only a right but a duty; "even a true belief is not for us a truth, unless we ourselves see it to be true, and even a right action not moral, unless we ourselves discern it to be right."² The loss of infallibilities, of

of the theologians. For Nietzsche, it may be recalled, writing of the instinct of the theologians in The Anti-Christ said: "It is the most universal, and actually the most subterranean form of falsity on earth. That which a theologian considers true, must of necessity be false; this furnishes almost the criterion of truth."

¹Grace and Personality, p. 5. ²Ibid, p. 4.

external authority, or mere acceptance of tradition, seems to be final. The old dogmatic method of arguing a priori gives way to a historical rationalism and a kind of "teleological dynamism". Moreover, through this "direct consciousness of truth" men have found a certainty not found in external authority. Man possesses his highest truth and values by insight, choice and loyalty. "And the ground of this faith in man....is the religious conviction that God made man in his own image."¹

The Nature of Man

What is the nature of this man who is both "creature" of God and "object" of God's saving grace? God and man are the two foci of any religion, since religion is the recognition of relationships, human and divine. Neither can be fully understood, or even described, apart from each other. Certainly our present inquiry into the purpose and activity of God cannot proceed very far without considering the question, What is man? In Chapter II we discussed various theories of human personality. Now we come to the thought of John Oman as to the nature of the moral personality which it is the aim of grace to succour. Oman's approach is primarily moral, rather than biological and philosophical, and therefore centers about the problem of "freedom" and "responsibility".

The issue at stake, as we have pointed out, is whether man shall trust God or himself. Oman clearly and ardently attributes

¹Ibid, p. 12.

everything to God. "Today as always when we are forced to recognize life's appalling failure, faith must rely, not partially, but utterly, upon God."¹ "The religious man always has ascribed, and found his whole peace and confidence in ascribing, all things to God."¹ Nor can it be a "fifty-fifty" relationship in which man ascribes part to God and part to his own effort and right resolve. Pelagianism (humanism, etc.) affords no peace or patience, for it causes men to seek security in their own doings and emotions. The soul which does not rely wholly upon God, but rather on its own initiative, insight and discipline, lives in a restless anxiety about its spiritual health.² But as Oman says, to be always taking our own spiritual pulse and temperature is the surest way to rob ourselves of the self-forgetting confidence and courage on which health depends.³

No more sound, thinks Oman, is the attempt to give all honor to God by making man's good works mainly the condition for deserving God's support. Oman further avers that morally Pelagianism is shallow and inadequate. Morality always works with a selfish motive; our attention is turned from our duty to our merit with God or with society. Such an easy triumph is to confuse real morality with respectability.

¹Ibid., p. 29.

²This anxious uncertainty about the state of his soul was one of the factors which drove Luther to his doctrine of salvation by faith; he could never know, under the Catholic system whether he was saved or not, whether he had either grace enough or merit enough for salvation.

³Ibid., p. 30. Medical science knows as much; a fact which accounts for the universal practice in hospitals and sanatoria of never permitting patients to take their own pulse and temperature. Any irregularity, real or imagined, upsets the patient and thereby retards his recovery.

No! in true morality as in true religion, God must be the source and strength of all our doing. Salvation certainly means, among other things, moral attainment; but to make moral attainment the condition of salvation is not only legal Pharisaism, but defeats its very purpose. Penitence and moral sincerity are the conditions. "Grace is grace precisely because, though wholly concerned with moral goodness, it does not at all depend on how moral we are."¹

Yet Oman foresees the inevitable reaction from Augustinianism. Man cries out with Pelagius: "man can be without sin, and keep the divine commands, easily if he will;"— what man ought to do that he can do! Man never will commit his life utterly to a God who rules like an overwhelming resistless Might, like a satanic Sultan. If that be so, how is human personality to be preserved in any worth and integrity; how also account for evil, if Omnipotence be good? How resolve these two eternal problems? How strike in one great religious chord both religious dependence and moral independence? How meet the needs of both faith and moral duty?

This has always been a crucial issue for the churches; for the churches, both Catholic and Protestant, are generally Augustinian, their members Pelagian. "Every form of Catholicism is an attempt at such a compromise with Augustinianism as shall meet the needs both of faith and responsibility."² It is true that the "Catholic compromise" has had a certain practical value. But at that it is still an awkward compromise in which the Church itself offers to timid souls the secur-

¹Ibid., p. 194.

²Ibid., p. 34.

ity which should come only from God and dependence on Him. Oman is looking for a harmony of these conflicting interests which will be not a mixture or a compromise, but a true harmony--"close harmony" to be sure, but not a dissonance. He thinks he strikes that cord in this book, seeing God as a loving Father, man as autonomous moral personality, and grace as a "gracious personal relationship".

Before taking up the matter of the nature and working of grace, we have, therefore, to consider "What is the nature of moral personality and how is it succoured?"

Oman's clear answer is that the distinguishing characteristic of a moral person is autonomy, and that autonomy has the essential quality of being self-conscious, self-directed, and self-determined.¹ But we must guard against thinking of these as separate autonomies-- "They are merely aspects of the one independence of a moral person, which consists in being self-determined, according to his own self-direction, in his own self-conscious world."²

Self-determination means the serving of self-chosen ends. So long as there is absolute compulsion from outside there is no room for

¹Oman has the notion that the Beatitudes are the statement of the religious program of how we can moral independence by discovering how utterly God is to be depended upon. Thus, according to his novel scheme, the first three beatitudes set forth the nature of a blessed self-consciousness; the second group, the nature of a blessed self-direction; the third group, the nature of a blessed self-determination. To be poor in spirit is to live under God's rule and possess the world as ours because it is God's; to hunger and thirst after righteousness is to find God's guidance and be directed of our own insight; to be peacemakers is to determine our ways like God's children and have his victory over evil without and within. See Grace and Personality, p. 96.

²Ibid., see pp. 43-51 for the fuller discussion of this matter.

genuine moral freedom. And it makes little difference whether you call it Cosmic Force or God or "grace". Even God may not ignore human will, and still treat men as persons. Self-determinism means just that: determination by the self, by its own character, motives, and ends. Nor can it mean the function of a character already determined--determined by some inner "substance" or fixed "disposition"¹ "A spinning-top, kept going by a spring within, is just as mechanical a toy as one flogged into motion by a whip without."² What all of us want is to be free. From quite unexpected sources we find the same desire: "The man who sinks his pick-axe into the ground wants that stroke to mean something. The convict's stroke is not the same as the prospector's, for the obvious reason that the prospector's stroke has meaning and the convict's stroke has none."³ Every man yearns to escape from prison; he wants his life to have some meaning in itself. He must believe that, or he will destroy himself. You cannot blame a man for a defective disposition or for an organic insanity. You can only blame a man, who is a free moral agent, for deliberate disloyalty to the highest possibilities open and known to him. The life of the spirit is the opening of new possibilities, the transcending of old limitations, an impulse to freedom rather than to determinism.

Furthermore, self-determination also implies man's ability to follow self-direction. Nothing is morally done which is done simply

¹According to Augustine's idea of the will, grace would be a miraculous operation which changes the substance of the soul.

²Ibid., p. 47.

³Antoine de Saint Exupery, in Wind, Sand and Stars, p. 292.

on arbitrary commands from outside.¹ True morality and responsibility imply that we can do what we ought to do. The alternative is the fatalism of Islam.

Finally, self-determination and direction are possible, thinks Oman,² because man lives in a world of self-consciousness. More is meant here than mere consciousness of self. "It means that the world I deal with is all of it my world, towards all of which I can be active, if only by way of approval or disapproval."³ Self-consciousness sets the limits and horizons of the moral world wherein man knows self-determination and direction. The moment an event or fact or experience enters consciousness, they cease to be indifferent and become a part of one's personal moral experience. Henceforth, one's actions become as evaluation, a judgment, of oneself and one's world. But we shall be able to lead good lives and satisfy the inner need for self-fulfilment only if we have faith that it is possible and have, at the same time, an acute awareness of how weak and perverse we are.

Dependence and Independence.-- Can God's sovereignty as absolute be reconciled with that degree of freedom men require for moral growth? If not, then the moral life becomes nonsense. Such unqualified absoluteness in God's revelations, nature and methods are beyond all human experience. In attempting to reconcile these two seeming opposites, Oman has much to say about the distinction between "isolated individual" and "moral person". We are moral persons, and not merely individuals precisely because we are able to unite in one living unity moral independence and dependence on God. This is no compromise or

¹Ibid., p. 53.

²Ibid., pp 54ff.

³Ibid., p. 54.

balance between reliance upon God and trust in man's own powers. We have to reach a new synthesis, a third point, in this dialectic: an integration and reconciliation of opposites. "Compromise is as fatal in practice as in theory." Self-conscious piety used as a substitute or crutch for morality ultimately confuses and corrupts the moral issues—and betrays us into doing the right for sake of merit or convention instead of doing right for its own sake. Likewise, religion may be corrupted from a confident faith in God into a legalistic, self-righteousness which becomes at length not faith in God, but faith in man and respectable behavior.

Isolation, separation of morality and religion into compartments, is just as disastrous as compromise. Religion ceases to be "spiritual" when moral independence is denied. "Faith is not spiritual unless won by our own sight into truth, received by the consent of our own wills, and applied to the government of our own lives."¹ But by the same token, the true moral sense is without sanction when dependence upon God is discarded. It becomes a watered-down affair depending upon social approval, seeking only not to disturb the social sensibilities. "If religion without morality lacks a solid earth to walk on, morality, without religion, lacks a wide heaven to breathe in." Says Oman:

Never, except in the atmosphere of living religion, has morality maintained its absolute demand, penetrated from outward conformity to inward motive, grown sensitive to the deeper requirements of humility and sympathy, and, finally, passed all rigid bounds of law and come face to face with the infinite claim of love, which destroys all idea of merit and leaves men, after they have done their utmost, unprofitable servants. Never, in short, can morality without religion penetrate from good form to goodness,

¹Ibid, p. 61.

from manners to morals."¹

True morality of the independent moral person, the clear sense that we can do what we ought to do, depends upon the conviction that both moral imperative and moral aspiration depend ultimately on a Reality beyond ourselves for their authority. The truly moral person, like the prophet or the mystic, will never compromise God's will, as he sees it, to fit his own. For God's will is his own. We find our own life by finding and giving ourselves to the Life of God. We find ourselves not by denying ourselves something in the name of morality, but by denying ourselves.

We have pointed out repeatedly that the essence of the moral personality is that he lives in a dynamic interaction within a morally purposeful universe on which his existence depends , and within a moral community in the service of which he fulfils his nature, becomes his own friend, releases the sleeping "man" within himself. This is the great paradox of religion: "Whosoever shall seek to gain his life shall lose it; but whosoever shall lose his life shall preserve it." (Luke 17:33). This is the great religious command: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And....thou shalt love thy neighbor as thyself." (Mt. 22:37-39). This is the great "two-in-one", "the inseparable demands, to be independent only by the right dependence, and dependent only by the right independence."² Or set in another of Oman's happy phrases: "Only by being true to ourselves can we find the reality we must absolutely follow; yet only by the sense of a reality we must absolutely

¹Ibid., p. 62.

²Ibid., p. 67.

follow, can we be true to ourselves."¹

If He will not have us accept His purposes save as our own, discern His righteousness save by our own insight, and learn His thought about His world save as our own blessed discovery, our dependence upon Him is no more in conflict with our true moral independence than help given in any other perfect personal relation, the basis of which is mutual respect, the relation, let us say, of a father to the son he would equip for finding his task by his own insight and performing it from his own fidelity."²

Is there then any Free Will?--If the Eternal Creator and Redeemer has limited himself through love and by granting to men consciousness distinct from, though dependent on, his own, is there any good reason why he should not have acted similarly with regard to human freedom as being an essential condition for the development of man's moral personality? Throughout the centuries men have wrangled over this knottiest of problems. The Christian Church has insisted that, however explained, man is a "son of God" and a "free moral agent." Even the religious determinists smuggled freedom into their systems.

It is clear that moral action depends upon the power of moral choice. If one's acts and thoughts are predetermined (by whatever cause: human, natural, divine), if one is "predestined" to be saved or reprobated, then man has no freedom, he is not a responsible person, he is an automaton -- and all error and evil are either God's will or the inexorable result of physical causes and social factors.³

¹Ibid., p. 66

²Ibid., p. 71.

³For a masterly and penetrating analysis of the causes and roots of social evils and how they condition personal life, see John C. Bennett, Social Salvation, (Scribner's, 1935) and art. in Christian Faith and the Common Life, (Oxford Conference Book) 1938, pp. 175-195.

There is much evidence with which to make out a case for determinism; and while theological determinism is on the wane, certain sciences and mechanistic philosophies still get a wide hearing.¹ It must be conceded at once that freedom is limited. Nobody is wholly free—certainly not at the moment of action, as Gerald Heard has so brilliantly demonstrated. All present choices and actions and thoughts are conditioned by the past and linked to the future in a chain of at least secondary causal relations. Even if one undergoes a sudden and permanent conversion experience, does an "about face", he cannot escape the consequences of his past actions. Biological inheritance plays its too-offt tragic part. What I am is in large measure the result of who I am, where and when I was born, what I have seen and done, where and how I live, what friends I have known, what enemies I have made.

But it has been the convincing experience of most men that they are "free" in a real, if limited, sense. They know themselves to be more than pawns, more than puppets in a cosmic marionette show. "No greater power has been given to man than to say no to the flux and passing appeal of life."² Even negative freedom is a part of real freedom. Personalities are the results of many forces and influences, but they are (to use Wundt's term) "creative resultants" who are still free to choose, to act, to transcend inheritance, and remold environment. "The will to live is the fountain head of freedom, and its stream is

¹Oddly enough the biological sciences more than the physical sciences.

²John Oman, The Natural and the Supernatural, (New York and Cambridge, 1931) p. 298

the will to live better. But this concerns the possibility of living for higher ends and whether we can because we ought."¹ We must be ready to go out in search of a better country, a richer soil, a truer truth, not knowing whither we go."² "This steadfast intentness on a better country of the spirit, and not sporadic denials of the attractions of the lower, is a good will."³ If, as I have written elsewhere, human personality is a finite, psycho-physical conscious unit of creative and purposeful activity within a total environment which promotes its ideal values, then man's free-will is not the will-o-the-wisp of a proud deluded mind, and man is, to some extent, master of his own fate.⁴ Life is made up of choices and decisions— to be or not to be? to do or not to do? And in the creative process, self-chosen future goals and clearly envisaged ideals are as truly determinative as the drag of the past. "Thus freedom is not a succession of independent acts of freedom, but is a clearer, surer, more steadfast choice of the world in which we are free."⁵ Here is Oman speaking again:

Freedom, to be truly free, must have two victories. First, it must win freedom in respect to the Natural, both in ourselves and in our world; and second, it must win freedom in respect to the Supernatural itself. With the liberty of the children of God so conceived, no one of us is free. At best we are only being made free. Yet only as we are thus free, are we the kind of persons, in the kind of environment, who, in practical experience, can because we ought."⁵

¹Ibid., p. 298.

²As Abraham did in another time, Gen. 12.

³Oman, The Natural and the Supernatural, p. 304.

⁴I am not thinking of the grim defiant pose of Henley's poem.

⁵Oman, The Natural and the Supernatural, p. 302.

Freedom is perfect only in God. This is what Paul was saying in his Epistles to the Galatians and the Romans. This is the Felix necessitas boni" of Augustine, the "Freiheit eines Christenmenschen" of Luther. "Negatively, it is freedom from sin; positively, freedom for righteousness."¹

Then man is free to know and to choose the right and the wrong. And it is clear that much of man's sorrow and suffering comes from the misuse of this freedom. Why does God allow men to sin and suffer? and His own goodness to be thwarted? This question can be answered only if we believe in man's free will and God's loving Fatherhood. Did He want us to sin and be damned to uphold His Sultanic Omnipotence? NO! He did not make mankind as a race of robots, puppets in the cosmic theatre. He made us to have moral choice, the power to choose of our own free will the good and the beautiful, to struggle upward, to claim our heritage as Sons of God. Enforced goodness is not goodness. Only responsibility, struggle, the possibility of failure and sin, can produce men fit to be called "Sons of God".

But a man can sin away this awful power of choice, and become a mere thing driven by the winds of desire. He has, and deserves, free will only by a heroic single-mindedness, spiritual discipline and life with God. In a sermon preached at the Mt. Hollywood Congregational Church, Gerald Heard spoke some terribly true words. Said he: "If we do not do something with Time, something by which we reach outside of Time, Time will do something with us and it will not be a pretty

¹See Donald Mackenzie, art, "Free Will" in Encyclopedia of Religion and Ethics, ed. James Hastings, Vol. VI, p. 124-127.

thing." "We cannot refuse to play each move; if we don't play it, Life plays it for us in default. Each moment is a move and if it is a mistaken one, it must be remedied at once or the remedial effort will soon amount to an agony." If we are damned by some new Calvinistic determinism, it will be not because it is so ordained of God, but because we do not muster the energy and the devotion and the self-surrender essential for the tremendous task of salvation.

The Sub-Conscious.—Oman has very little to say about the sub-conscious factor in human personality. He does not completely ignore it, but avers that it is an area into which his discussion of Grace and Personality need not enter. He would admit to certain numinous non-rational depths in God and in man which, perhaps, can be known only in some other way than through concepts, logic and rational inference. Otto, Schleiermacher, and the depth-Psychologists are our best guides here. We shall have more to say on this point in the next chapter dealing with the psychology of Fritz Kunkel, and of the possible relation between Jung's "Collective Unconscious" and God. But here a caveat should be voiced. In the realm of "feeling" and the "unconscious" confusion may arise concerning "immediacy" and "objectivity". Feeling of something is not sufficient evidence of the true existence of immediate reality. We cannot by inference from feeling of presence prove the validity of true presence, as Tennant points out in his distinction between the merely "psychic" (ψ) and the immediacy which is open to psychological (ϕ) analysis.

But it must also be remembered that feeling may be as real in its effects and influences on thought and action as any objective fact.

An emotion or sub-conscious compulsion may be as important and as real as an event as the focus of feeling and action. Similarly, Reinhold Niebuhr is reminding us that mythology may be as dependable a vehicle of certain profound religious truths as any scientifically validated facts--so long as we know the difference between "myth" and "historical fact".

Quite aside from the assured findings of psychology, Oman thinks that for morality and religion the subconscious can never be more than a storehouse of materials for their exercise. And further, that whether the sub-conscious be reservoir of old materials or source of new experiences, until they cross the threshold into conscious life they can raise no questions of faith or duty. The contrary can be maintained, declares Oman, only if it can be shown that the guidance of God or conscience enters by some subliminal channel. Then he goes on to say, "If conversion means an awakening to our true relation both to God and man, and not merely some miraculous amendment of disposition, how can it be other than of conscious insight?"¹

This may all be true, yet it is one of the weak points in Oman's thought. Or so it seems to me. It may all be true, as he says, that the sub-conscious poses no question for faith or duty, but it does complicate the human problem no end. To "will" the good is not enough. The whole person must be involved, down to his very reflexes, down to the very citadel of his being. For even those who have sincerely given themselves over to the guidance of God will still be to a degree selfish and sinful. Depth psychology, as we shall see, supports relig-

¹Ibid., p. 78.

ion in pointing out man's tricks and deceits. Jeremiah knew that "the heart is deceitful above all things and desperately corrupt." (Jer. 17:9). Kierkegaard describes the same dishonesty of human motives. Why does a man so act on occasion? The answer is often to be found outside the will, often in the depths of what we call the "sub-conscious" or the "unconscious", in the repressed materials of the mind. It is precisely here that Psycho-therapy comes to aid religion in the cure of souls, to ferret out these repressed materials and blocks in the sub-conscious from which derive so many human ills and perversities. It is with the tragic results of "moral disease"¹, which seems to be beyond the immediate control of conscience and reason, that psycho-therapist and pastor have to deal. Either we have to bring the sub-conscious elements up into the fresh air and clear light of consciousness (which is exactly what certain therapy is designed to do), or we must build conscience into the core of our being.² For in many cases it is only after removing the festering sub-conscious materials that the healing forces of "grace" are free to work. The Christian promise of forgiveness takes on new significance in the light of man's inevitable entanglement in personal and social sin, much of which he is not aware.

The Nature of God.

Is God Force or Father?— Obviously we cannot here enter into

¹The term used by J. A. Hadfield in his splendid little book Psychology and Morals, (New York, 1925), especially ch. 6.

²As some one has said, flippantly but with some truth, "God may forgive you, but your nervous system won't."

a long discussion of the conception of God, of the philosophical grounds for belief in the existence and nature of God. All I can or shall attempt to do is to report briefly on Oman's idea of God and on some aspects of the relationship between man as a moral personality and God as a loving and wise Father.

The old question of infallible authority presupposed a God who is omnipotent and omniscient, and who works by direct, mechanical, resistless Might. Furthermore, this idea of God is not only repugnant to our minds and untrue to the apparent way of God's dealing with His children, but it involves five or six distressing corollaries: an a priori assumption argued from the bare idea of omnipotence; either too extended or too restricted a sphere of cosmic activity; a God who is an indifferent Force; a conflict in our common experience of nature and history; a mechanical conception of grace operating in an unswerving line--introducing inevitable contradiction between moral freedom and God's succour; a God who is responsible for evil and good alike, indeed a God tolerant of evil and sparing of good. Either God cannot help or He does not care.¹ Oman rejects this portrait of God, and argues cogently that the long sorrowful trek of the ages demonstrates that "the last thing God thinks of doing is to drive mankind" with tight rein along the road of righteousness. Oman asks pertinently: Would such overpowering Might as would save us from error and compel us into right action be in accord either with God's nature or with ours? He thinks not, God is not an impatient, domineering Force over-riding the human

¹See Oman, Grace and Personality, pp. 14-15.

spirit (as "human gods" are wont to act); "God does not govern the world by infallible direction and irresistible power."¹ Otherwise, religion fails plain folk where there need is greatest. God becomes adequate to our spiritual needs and hungers only "when we discover His method to be patient enough to pass round by way of persuasion and education through our errors and failures." Then only is God a Father of Love and not a mere process. The God of Jesus is ever present and accessible, loving and providential; he grieves over his erring children and eagerly awaits the prodigal's return--a God of forgiveness and healing, not a King and Judge.

God is not helpless, but is self-limited by the power he has given man to know and choose between good and evil. Therefore God cannot check much of man's stubborn sinning; but God's Omnipotence is limited only by his own Father's will. In this view the two "eyes" of the binoculars come into one focus: God is both Power and Goodness, Power qualified by a Father's wise affection--the kind of God which men need if they are to have confidence and moral purpose in a troubled world. God wants men to be his co-partners in working out his creative purposes. To play his part, man must have moral independence, while trusting utterly in an Almighty God, who is at once a Good and Loving Father. Then victory is certain. Man is then free to develop rugged moral fibre, while knowing that the ultimate issue is in God's hands and not in the hands of weak and sinful men.

God is not weak, but he is patient and loving. "Real Power is never violent", says Oman, "and real wisdom never rigid."² Weak men

¹Ibid., p. 8.

²Ibid., p. 42.

are cruel; strong men, kind. And by the same token, weak and false gods are cruel in their might; strong true Gods are kind and patient. Nothing is so strong as Love. Love gives and redeems, never withdraws. Love sets free the souls of men, because Love is trust and mutuality and courage and sure strength. Love is not "love" except as it forgets itself in what and whom it loves. Likewise, passive or blind submission to the pressure, passion, or will of another is not love, for love at bottom is reciprocity. Love does not "play safe"; it runs risks and takes the consequences. Who has not been gripped by the truth of the play, Craig's Wife, by George Kelly, wherein the dignity and security and isolation of a "home" is defended with such dignity and strategy that only a cold empty dignity remains--the dignity of a fortress. But there was no love there; it was no home! In like manner could the Sovereignty of God's Home be upheld so powerfully and austere that eventually only Sovereignty and the Sovereign remain in it. But there would be no Love, no Family, no Home! Love is for its own sake, without attachment to dignity, power, domination, or even to a person. All such are petty idols, not worthy of the complete allegiance due the High and Holy Father.

The Christian has final appeal to the gracious redeeming love of the God of Jesus, who suffers in us, with us, for us. Love is at the center of the God-man relationship, and love is costly and sacrificial and self-renouncing. Love is the law of God's nature. It finds expression in the objectivity of the Cross and in the doctrine of the Atonement, in the actuality of the transformation of evil, in the proof of forgiveness there demonstrated. "Grace" here means both the

acceptance by God of suffering and the agency of the divine purpose to save.¹ Suffering is the gift of God, an experience which God shares with men, and through Jesus transfigures. How reconcile so much undeserved suffering with the Goodness of God? God apparently is the source of cosmic disaster (nature operates on laws of order and regularity, not caprice, conformity to which structure is both desirable and consistent with man's finiteness). But He is also the source of grace which helps man endure and "use" disaster. Much temporal evil can be made to serve the purposes of the spiritual. This faith has been a corollary of Christian optimism from Jesus to the present. But a God of holy love, so self-limited, must suffer beyond measure because of the tragic misery in the world, and especially because of human sin for the possibility of whose continuance (as a condition of man's growth and salvation) He is indirectly responsible.

But this Love is no sentimental emotion. God is not just a kindly indulgent parent, ignorant of life's stern requirements. A romantic effusive religion of this sort has led many to insist that God is justice as well as love, a God of Wrath as well as a God of Love. Man is aware of this weakness which results in so much cheap charity and easy morality; but denies that the way out is by setting God's justice beside His love, for that warps love and makes justice a mere rule of equity. Says he: "Justice and love cannot have equality, because, when thus set together, justice must be put first, as a

¹See H. Wheeler Robinson, Suffering, Human and Divine, (New York, 1939), for a reasonable and helpful treatment of this problem, especially pp. 173-182, *passim*.

condition to be fulfilled, before love can be suffered to exercise its mercy, and God, like man, must be just before He is generous."¹ The answer, "the blessed Rule of God," is not to say that God is justice as well as love, but "To know that God's love is a mind towards His children which requires a rule incapable of being anything except righteousness."²

A Gracious Personal Relation.

God's Way with men.— Oman's main thesis, a thesis to which I feel inadequate to do justice because of the impossibility of introducing all of Oman's incisive criticism and convincing explanations, is that "grace" represents a "gracious personal relationship", from the central idea that our knowledge of God is personal knowledge and that God deals with us as with persons. Augustine and Pelagius both started in error by ignoring this personal relationship; and Oman feels that most difficulties about God spring from this same error. He doesn't argue for the existence or the power of God's grace -- that is assumed -- but he reveals to us a God who deals with men in many gracious ways to disturb them and bring them to respond gladly and loyally to their Father. "Not of our worthiness, but of thy tender mercy," -- so goes a favorite prayer. This same petition is found in James Clarke Freeman's familiar hymn, "Let all thy Goodness by our minds be heeded."

Thus we have come back, at length, to the central religious problem of how we are saved, to the question of God's ways with men. The audacious affirmation of Jesus (as recorded in the Gospels and non-

¹Grace and Personality, p. 134.

²Ibid., p. 135

inally upheld by the churches) is that God is to be regarded as a Loving Father who deals with us as sons. Such a personal relationship, gracious and loving in all things, is, declares Oman,¹ neither mystical nor moral, but simply "religious" -- simply trust in a Person worthy of complete trust and eliciting an answering and loving obedience.

All of this has significant bearing on the nature and operation of "grace", of conversion, and of salvation. There is here no room for the sharp differentia between gifts and tasks, merit and duty, "sufficient" and "efficacious" grace, one grace equal only to "civil righteousness" and another kind equal to eternal righteousness, one election only to membership in the Church and another election into eternal salvation, one grace which is ingrafted through the sacraments of an infallible hierarchial institution and another through secular means. For as Oman asserts: "Even if such operations exist, they concern religion only as they are brought into connection with a right or wrong personal relation to God." "In the right relation, nothing is common, everything is efficacious for spiritual good; in the wrong relation, nothing is efficacious, everything is common."²

Oman warns us that such a view of grace and conversion should not be lightly conceded, at least until we see all of its implications. For in his view there is no place for "special administrations of grace" through special persons and media, no place for a grace which is not "gracious" but impersonal and coercive in its character and restricted in its sphere of goodness and operation, no place for a grace acting

¹Ibid., p. 80ff.

²Ibid., p. 86.

with mysterious resistless power upon the substance of human nature to change it, no place for a grace given ever so freely but which acts as "bleaching powder whitening cotton". The whole world of nature is to be seen as manifestations of "Our Father who art in Heaven" ("a sphere which is no less in the world for being above it").¹ The whole conduct of everyday life is in the service of God's Family to the end that His will be done and His Kingdom come on earth. Much unnecessary difficulty has been caused by confusing this "personal" with a merely "individual" relation. Religion is "relation", in Christianity a personal-ethical "bond". Only thus can Otherness and likeness, nearness and farness be maintained. Otherwise, in a Creator-creature bifurcation, you get impersonal action of Divine Power acting on subpersonal passive individuals.

Life is made full and joyous and blessed in the assurance that, grace being God's gracious dealing, all things work for good. Oman does not promise a "flawless world" through this operation of grace. Because under this plan, as we have already noted, there is the possibility of much evil and suffering. All things work together for good when men accept God's will as their own, say "yes" to the universe as being dependable, find God's world to be their natural habitat. "Great men are the true men, the men in whom Nature has succeeded," as Amiel has reminded us. But if and when men pursue ends opposed to God's intention, they work evil and must suffer the consequences. We are potentially God's sons; we are not His "spoiled brats" who must

¹Ibid., p. 83.

always have our own way regardless of the general plan in God's Home and heedless of the common welfare of God's Family within which alone we can find blessedness and fulfilment. Viewed only as man's world, conducted under man's management, in the service of man's desires, Oman opines that it is no exaggeration to describe life as "a tale told by an idiot". Without God man finds neither meaning nor good in his world. The goal of salvation is the Kingdom of God, but man gains entrance thereto only as he exercises his franchise as a citizen in his true Fatherland. Even what we call "salvation" may not be free from all struggle, but we struggle as members of the true "community" of our spirits and not as Ishmaelites in a wilderness. Another theme with variations is the one which states:

Not till we learn that all things work for evil to those who love themselves and seek their own pleasure and possession in the world, can we discover that all things work for good to those who love God and seek His purpose in the world.¹

"We have to do with God, but with a God who has to do with men." Oman never lets us forget that a personal relation has two sides, an arrangement whose purpose is not to "make" us good, but to help us to become responsible moral persons who know how to use our freedom, who by our own insight and loyalty choose to have no other will save God's will, no other service but His. Only with responsibility are we children of a Heavenly Father instead of puppets on a string, only then is human sin an evil tragedy; but moral victory and the attainment of mature personality are ends worthy enough to justify so costly and painful a method, for without it men would be puny little puppets in a dull and

¹Ibid., p. 117.

dismal show.¹

How otherwise than by finding the true meaning and purpose of life for persons is moral personality ever transformed? Mere gifts, even rich gifts—as we know from our own experience of giving and receiving gifts—cause only embarrassment or hurt, resentment or grudging obligation if not given and received sincerely and graciously. "The gift without the giver is bare." "Grace is gracious only as it manifests in the world a purpose which at once possesses us, yet sets us free; makes us absolutely dependent, yet gives us independence of all things; enables us to lose ourselves, yet truly, and for the first time, to find ourselves."² Grace as direct over-riding power, however generous, free and abundant, can never establish such understanding, such glad response which leads to deeper friendship. Religion is more like a "love affair", and the operation of grace is more like "falling in love" than any other ready analogy. In both cases there is personal constraint, reciprocal responsibility, mutual trust and self-giving, mutual correction and forgiveness; there is a "bond" to which it is true freedom to surrender. In love, one loses his life to find it fulfilled and completed in his grateful dependence upon the beloved.

The Way Grace Works

Personal or Impersonal Operation?-- In our consideration of grace as the operation of divine love, we have noted the nature of the moral person whom it would redeem. We have touched upon the nature of

¹Ibid., p. 90.

²Ibid., p. 120.

God and of his grace; implied throughout has been the way of its working. It only remains for us now to show more explicitly how grace works to help and heal.

Oman points out that there are forces in life, perhaps even remedial, transforming forces which work good, which are not "personal" and moral, and therefore not to be equated with "grace". These forces might be direct and omnipotent, acting upon us as upon all living things impersonally, but not as moral suasion. "Experiences are not personal merely because they happen to persons."¹ All such impersonal gifts of life become personal only as they are so employed, transformed by insight and choice and struggle into moral character. A happy disposition, health, beauty of figure, talents, a good mind, passions which are not too unruly (or the opposite of these gifts)—all such are simply given impersonal raw materials of personality, affording no grounds for pride and moral approval, or for disapproval.² Morality is what a person does with these raw materials, how he uses them for moral attainment, what goals he serves, what truth he walks by. "Morality is not the mere set of the stream, but the pilot who must endeavor to take the current at its flood."³

So with spiritual gifts; even with those which might work change in us. They too are simply impersonal; they are not religious, indeed, they may even be irreligious, unless by and through them we come to a spiritual relation with God. Such gifts, as Oman well shows, might even be proudly displayed as a substitute for right re-

¹Ibid., p. 72.

²Ibid., p. 74ff.

³Ibid., p. 75.

lation to God and to our neighbors--and thus hasten our undoing. Such gifts may be, often are, used to excuse us from heroic struggle by which alone religious and moral character are formed. These spiritual blessings may even be substituted for honest dependence on God, thus making impossible humble dependence by lifting us, in our own estimation, above life's hazards and by limiting God's activity and revelation to the one mode of overpowering Might.

Thus conversion might be impersonally effected--for the simple reason that it sees grace as ethical in aim, but hyper-physical in character, irresistible in operation, and having no consideration for self-determination and self-direction, its efficacy depending on God's omnipotence and man's impotence. Conversion, in Oman's thought, involves a change of attitude and conscious insight, awareness of our true relation to God and man,--and not some amendment in man's substantial nature wrought by some coercive operation. The speed or extent of these transformations have little to do with their true nature. They may be rapid or slow. For example, insight and perception and understanding may come in a flash of illumination to one with "ears to hear" and "eyes to see", as truly as a bolt of lightning from God's heavens lights up a dark night, and the transformation thus wrought is greatly to be preferred over that produced mechanically by some overpowering operation.

Not through the unconscious moulding of any force is the heart truly converted, but through a conscious vision of the Father, whereby, this world being changed from our own world of pleasure and possession into God's world of duty and discipline, and our fellowmen into His children, all things become new.¹

¹Ibid., p. 79.

God, being Love, is willing to fail until men see and accept the truth simply because it is seen to be true. This is what it means to believe, to have faith. The only obstacle to faith is insincerity, the refusal to allow God's truth and love to touch us. In another of his memorable sentences, Oman says of faith and unbelief:

There is only one right way of asking men to believe, which is to put before them what they ought to believe because it is true; and there is only one right way of persuading, which is to present what is true in such a way that nothing will prevent it from being seen except the desire to abide in darkness; and there is only one further way of helping them, which is to point out what they are cherishing that is opposed to faith.¹

"Faith", in this view, is God's gift; and "Unbelief", in this view, is a sin -- perhaps one of the worst -- because it is being insincere with God's witness to his own truth and love. Repentance, then, is tearing away the blinders and deceits which prevent God's truth from validating itself.

Oman declares again and again that religious and moral living, if opposed mechanically, admit of no adjustment beyond a rough working compromise, but, if opposed personally in a religious dialectic, there is no conflict.² He uses a figure also common in the speech and writing of Fritz Kunkel, that of a convex-concave relationship. Grace, he says, has a convex side towards God, and a concave side towards man. In one sense they are opposites, but, united, they are one. So the Godward and manward sides of grace find a perfect harmony which expresses the God-man fellowship. Is this not what we see as the eternal revelation of this principle in the gracious person of our Lord Jesus Christ, who was very man and very God? Man can maintain his concave

¹Ibid., p. 143.

²See Ibid., pp. 186ff.

isolation, if he desires, and God will not violate that isolation by irresistible grace, precisely because his relation to man is personal. And the "Grace of God" conceived as love and illumination and persuasion must accept these tragic contradictions, so long as man's will is set against God's Will. Our problem, then, is not to strain somehow to compromise grace and power, but to see that the Ultimate Power is gracious; not to prove logically how God is revealed in both Christ and Nature, but to understand that Christ has shown us how all Nature is to be interpreted by the purpose of God; not to find room in God's nature for both love and justice, but to see that God is righteous love; not to argue the impossible position that salvation is partly God's gift, and partly our own achievement, but to understand that in this personal relation it is at once God's giving and our achieving, at once God's working in us and our working out our own salvation with fear and trembling -- but with quiet trust in God's love which giveth the victory.¹

John Baillie must have had something like this in mind when he wrote:

I have long been of the opinion that the part played by the imagination in the soul's dealing with God, though it has always been understood by those skilled in the practice of the Christian cure of souls, has never been given proper place in Christian Theology, which has too much been ruled by intellectualistic pre-conceptions.²

Let us never forget, then, that Grace, like democracy, moves in the area of persuasion, rather than of force, in a curve embracing

¹ Ibid., pp. 187, 192.

² Our Knowledge of God, (New York, 1939), p. 77.

all our dealings with men and with God, rather than in a "straight line undeflected by any conscious experience." The grace of God works the slow hard way, because it places responsibility on man, on countless men. It meets with resistance and thwarting at the hands of stubborn men, but this "weakness", this self-imposed limitation of God, is its strength in the long years of God's dealing with mankind. This view involves the conception of a God who loves man and who suffers with and for man, particularly because of man's recalcitrance for whose continuance, as a condition of man's development as a free moral agent, God is in part responsible. Unlike mundane, earth-bound, sense-enslaved man, God works from eternal perspectives and with historic patience. And man's growth into mature personality and loyal sonship is a goal not just for today, but for tomorrow, and for future generations and eons. God will violate no freedom, but will use every power of persuasion to bring man to repentance and salvation.

This personal relation to God gives us a new sense and scale of values, which include inner motivation and the value of suffering. We have already said that suffering may be a gift of God. Writing of certain phenomena in nature which seem analogous, H. Wheeler Robinson has this to say:

Just as the secret of all our physical life depends on this transforming power (of chlorophyll) which lifts chemistry to the higher level of biology, so we may say that the secret of all spiritual life lies in its power to transform every external happening into something beyond itself and so bring human life into its closest relation to God.¹

This is the result of the working of grace. There is no limit to this

¹Op. cit., p. 135f.

spiritual power, which makes man a victor over evil, faithful in suffering, and sharer in God's creative work. The fact of evil is not the whole story; to the religious person, armored by grace, evil facts may become something quite different, transmuted into means of grace and spiritual growth. "This is what is meant by saying that the religious fact is never the mere event, but always the event plus the religious man's reaction to it."¹ If through suffering man experiences a sense of deliverance and peace, finds himself in the presence of truth, he will remember that agony with tenderness. I can testify from personal experience to the truth of this paradox. For when I was for so long in the sanitarium and undergoing surgical treatment which forced a permanent collapse of my left lung, I experienced not only mental anguish but overwhelming physical pain. There were unfortunate complications, and several times I was near death. But I fought on, thinking at many times that I surely would go insane under the bludgeoning of pain. No one could help here. There were no tactics to be used, no role to play, no hide-and-seek deception to practice, no means of escape. I lay there for weeks and months, helpless before Life, naked in the face of over-powering reality. How to relax and give over to God when your body is one long agonizing pain? Occasionally I succeeded. It was a living hell, but at times I could find God in the midst of hell, and learned what I could not understand or explain: that Pain can be God's balm.

Salvation means fellowship with God. It means living life in such dimension that the divisions between men and the pain and peril of

¹Ibid., p. 135.

the common life are resolved in an ultimate unity with and dependence upon the transcendent and forgiving Love. We have seen, too, that penitence is but another name for moral sincerity; further that repentance is not a preface to faith, but an integral part of it. There is no before and after. "Each is necessary to each, so that no one can lay himself open to reality without faith or have faith without laying himself open to reality."¹

We have said, too, that faith is a discerning of God's mind and truth, and acting upon it. "Thus the essence of God's pardon is in showing Himself so gracious as to give us faith in His love: and it is in this sense that we are justified by faith"² To be forgiven means to stop our "moral juggling" and to have the courage to look the moral situation straight in the face, seeing it as no more and no less than it really is.³ This involves no "legal" transaction, nor an escape from the consequences of our sinning; but it does mean that we deal with sin itself, we restore the broken relationship, and we begin again to use God's world as he intended.

We have seen already that blessedness is the fruitage of God's gracious dealing with his children. This fact casts light on the character of the salvation which Christians seek. All men need and seek redemption from this world of sin and frustration, from human ills and perversities. But as Oman points out with true insight, Christianity differs from all other religions in the kind of redemption it promises.

¹ Grace and Personality, p. 199.

² Ibid, p. 211.

³ Ibid, see especially Part III, ch. 3 on justification, p. 202ff

Instead of denying evil, instead of renouncing the world as illusion, as a transient vale of tears, Christianity's way is through reconciliation: reconciliation to God's purposes in this world, not apart from it; reconciliation by finding true selfhood and life's real meaning in this world, which is God's world. "We are so to deal with the earth as to inherit it, so to value man that we shall see God."

Most men are in rebellion against God, because they mistakenly regard their "present state" as their "natural state". But God and reality are one, and if we are in revolt against God, we are in revolt against reality, and against ourselves. To find wholeness and peace---in short, to find redemption---we must turn from this unnatural enmity against reality and discover our true relation to reality, which is in God. Until we do we are strangers to life and to ourselves. This requires a new attitude toward life and all that God has created, toward man, toward moral responsibility and discipline. This means to live for other ends than self-love. This means to love God and all God's children everywhere. Now we see the meaning of reconciliation, of restoration to our true state. "Blessed are the poor in spirit"--but the poor in spirit are the "disciplined ones", those who have found life by losing it, who have turned from self-love to God love. Such a reconciliation can never be effected by direct operations of power, but by the glad confident acceptance by a son of the discipline and duty imposed by a loving Father's will. It is the return from a far country to the home of his Father of the prodigal son who has come to himself, who has learned through sin and pain that life without the Father is evil and not good. "Nothing can meet the clamor of appetite and desire

save the absolute claim of the sacred."¹ In this manner we both deny and possess the world.

Oman says that our first task in the new found freedom is to take our place in the fellowship of those who have seen and done the will of God. Indeed he feels that we cannot know God's will of love apart from those who have discerned and followed it and lived in the assurance of the gracious personal fellowship. This is the true "Communion of Saints". A fellowship or church which embodies and mediates the grace of God as a gracious personal relation of God to his children in all things has four characteristics:

(1) It admits no frontiers except those it would remove.

(2) It has no means of grace except what enables us to use the world as God's world, in fellowship with men as children of God, seeing God's gracious relation to us in all experience. The Sacraments are but the essence of the sacramental in all of life. Even the agony and shame of the Cross teaches us of the measureless love of God.

(3) It has no special "sacred" demands, but the right use of all the common life.

(4) It stands in relation to the Rule of God, in a sense it is the Kingdom of God, for it is a fellowship in which God is regnant.²

Now we see that the Kingdom is also God's gift to men, as is life itself and all that sustains it. "It calls for men's understanding of His nature and purposes. It calls for men's appreciation of His truth and righteousness and Love. It calls for men's unswerving devotion to His Kingdom in heaven and on earth."³ Then we shall find

¹John Oman, The Natural and the Supernatural, p. 303.

²Idem, Grace and Personality, Part II, ch. 8, pp. 170-182.

³E. F. Tittle, Christians in an Unchristian Society, (Hazen Book: New York, 1939), p. 60.

ourselves serving a purpose for which this life is too small and too short.

CHAPTER V

FRITZ KUNKEL'S RELIGIOUS PSYCHO-THERAPY

Introductory

The most recent and, to many religious people, the most appealing theory of "depth psychology" is that developed by the well-known "Nervenarzt" from Berlin, Germany, Dr. Fritz Kunkel. His system which is known as the "We-Psychology" may be referred to, for reasons which we shall see presently, as "Religious Psycho-therapy", and presents the results of many years of clinical practice and of reflection upon the psychic factors in human personality and in religion. His system is eclectic, in a sense, because he has drawn much from the other schools of psychology: Freudian Psychoanalysis, Adlerian Individual Psychology, and Jungian Analytical Psychology. He speaks humorously of the fact that Sigmund Freud was his grandfather, Alfred Adler his father, and C. G. Jung his brother. Of the American psychologists, probably McDougall's work in group life is nearest to the We-Psychology. The Behaviorists are basically closer to Freud and farthest from Kunkel because they are determinists, following a mechanistic search for cause-effect connections.¹

¹It is well-known, of course, that most American experimental and academic psychology differs radically with all the systems of "depth psychology," particularly with the concept of the "unconscious" and the "self". Most American psychologists avoid and disown all psychoanalytical conceptions of the "unconscious" and "complexes" as being hypothetical, imaginary, mentalist, and no longer useful. They assert that the concept

Kunkel, with his We-Psychology, seems to have no desire to supersede these other systems. Rather than discarding them as false, he seems rather to consider his own system as supplementing and completing the older systems. They all are studying the human psyche and behavior, but from different vantage points. Kunkel calls attention to certain factors which the others have neglected, denied, or ignored as unimportant. Yet at certain points (psychological, philisophical, and religious) Kunkel differs from Freud and Adler, and in less degree from Jung. Naturally, he thinks his own viewpoint and system of therapy most helpful in solving the personality problems of everyday life; and in my opinion he does give us a truer picture and a clearer understanding of the "nature of that indefinable reality which we call the Self", or the moral personality.

So while Kunkel gratefully acknowledges his debt to these

of the "unconscious" can be better replaced and explained by the ordinary laws of remembering and forgetting. However, the so-called "exact" sciences also have their imaginary concepts, not all of which are mischievous. A friend of mine, an impeccable scientist, recently wrote to me: "I think that men did not 'discover' the electron, but 'invented' it as a hypothesis to bring into a coherent group a whole set of experiments."

Strangely enough, while Physics becomes less mechanistic in its philisophical aspects, biology and psychology become more mechanistic--notably in Behaviorism, associated with the name of John B. Watson and his Psychology from the Standpoint of a Behaviorist. The Behaviorists hold that mind, conscious or unconscious, is a will-o-the-wisp, a last vestige of the theological concept of the soul. They avoid all references to ideas or attitudes, to all that is "inner", and base all conclusions on external, experimental observation. There is a middle course, best represented by such writers as L. F. Shaffer, The Psychology of Adjustment, (New York, 1936) who claims to be "objective and biological without being strictly behavioristic." He doesn't rule out all "introspection" and "analysis", and warns against rigid laws and overgeneralizations, uncritical use of "causation", and too great dependence on hypothetical concepts.

other famous psychologists, he has gradually grown away from them and struck out on paths of his own devising. Therefore his work evidences at the same time a flexibility and originality, a unity of thought, and a harmony of development. Each new step in his progress has been marked by freshness, lack of rigid adherence to the old dogmas, creative originality, and a growing religious orientation, so that, as he himself admits, its course could not have been foretold, yet in retrospect it seems inevitable and gives the impression of a well-planned whole.

Since coming to America in the summer of 1936, Dr. Kunkel has been known as a genial and stimulating speaker on all phases of psychotherapy, a gifted and skillful therapist, and a thoughtful and successful author of writings marked by their clarity and by their grasp of the nature and functioning of personality.¹ From the very first, many workers in this field have recognized the unique implications for religion and education in his concepts. As a visiting lecturer at the Pacific School of Religion, Berkeley, California, Dr. Kunkel has had the opportunity to elaborate some of the "religious" aspects of his thought.

He received his M. D. from the University of Berlin, has been for many years a practicing specialist in that city, and a lecturer at

¹Dr. Kunkel is the author of many books. Those having been translated into English bear the following titles: Let's Be Normal, (Ives Washburn, 1935), God Helps Those, (Ives Washburn, 1931), Conquer Yourself, (Ives Washburn, 1936), What It Means To Grow Up, (Scribners, 1936) Character, Growth, Education, (Lippincott, 1938), How Character Develops, (written with Roy E. Dickerson, Scribners, 1940). This last book is the first systematic summary in English of the basic conceptions of the "We-Psychology, although preliminary explorations of the subject were given in substance in his lectures to the California Seminars at Holmby College, Los Angeles, (1936) and at Occidental College, Los Angeles, (1939).

the Institute of Psycho-therapy. There he is held in high esteem, not because of his agreement with the "systems" of his colleagues, but because of his deep insight into the processes by which clarification and maturation are achieved. He has always stood for the importance of mental and personal factors in medical treatment, with both normal and abnormal persons; and when the loss of an arm in the World War made surgery impossible, he shifted to the practice of psycho-therapy where he has made his greatest contribution. Indeed, it may be said that increasingly he is concerned not so much with the treatment of severe mental disorders and insanity, as with the development of wholesome, normal, healthy-minded persons, through self-education, character development, and "religious" education. More and more he feels that psychology needs religion and religion needs psychology if they are to set mankind ahead on the road to abundant living.

We must limit our discussion here to those aspects of Kunkel's thought which intersect with or seem to have relation to our central religious interest. There will be whole areas of the total system left out, as well as the practical applications and wider relationships (social, cultural, physiological, etc.). It must not, on that account, be thought that Kunkel does not include them in his We-Psychology. However, even in this restricted exploration it will be found that many other matters pass in review.

Kunkel's background is seen, therefore, to be clearly that of the "new psychology"--the depth psychology which emphasizes the role played by the "subconscious" or "unconscious" factors in determining human behavior. Through dream analysis, free association, depth analysis of

childhood recollections and experiences, and other similar methods, he deals with the urges, organic hungers, turbulent impulses, defenses and hostilities, fears and hatreds and hidden motives which operate, or seem to operate, on levels below the threshold of the conscious life. His central interest lies in showing how the harmonious development of personality can be promoted, the disintegrating inner conflicts and wounds healed, and the "reborn" personality directed by reason, conscience, and religious motivation. Many ideas and insights long accepted on religious grounds and employed in the Christian "cure of souls" receive here strong psychological support. And the Christian conceptions of "love", "the beloved community", "conversion", "commitment", "grace" and "salvation" are found to be psychologically sound, and the only possible, practical way out of our human predicaments.

In his opening lectures at the Pacific School of Religion in September 1939, Dr. Kunkel said in effect:

Development of human character in the individual life as well as in the human race as a whole, seems to have been one of the main values which has been recognized by all the different religions and philosophies.

Psychotherapy, one of the youngest branches of medical science, may give a valuable contribution to the solution of this problem not only in pointing out what the difference between the mature character and the immature may be--by exploring the inhibitions and deviations of development--but by suggesting ways and means to avoid the inhibition and correct the deviations. But beyond the borderline of the efficiency of this new science, lies the vast and important field where the problem becomes a religious one.

Speaking further concerning the relations between psychology and religion he said:

Psycho-therapy at first seems to encroach on the field which throughout the centuries has been the uncontested territory of

religious work. Very soon, however, the new contender reaches the borderline of efficiency. The last enigmas of life and death, of development and deviation, could not be solved, and—the decisive point—the deepest degrees of grief and anxiety could not be cured. So many a psycho-therapist, though not all, found himself looking for a new and complete picture of the world, which evidently had to be a religious one.

Theologians, wanting more efficient tools and methods in their religious work, and psycho-therapists wanting a reliable religious background for their psychic cures, met again, and the result, as far as we see it today, seems to be very satisfactory to both of them.

General Review of Kunkel's Thought

Egocentricity and Suffering.— Kunkel starts from the observed fact of human suffering. Indeed, the fact of suffering in his own personal and clinical experience provided the original motive for his research. People worry, torment and exploit each other, anxiously fight for security and status, partly in hostility and partly in self defense, consciously and unconsciously. The result is excessive tension, hatred, envy and fear—individual and group neurosis. Perhaps most people are lost in this modern high-speed, high-tension world. Every soul bears a cross of some sort, and often it is a grievous one. As Thoreau once wrote, "Most men live lives of quiet desperation." Certain it is that many people are dominated by insecurity, fears, frustrations, and desperate efforts to preserve their own self-esteem. And they see a world of men in a similar condition. The We-Psychology, studying the origins and inter-connections of this suffering, finds its root in last analysis in a false style of life which is called "egocentricity", and which is described as self-idolatry, rigidity, irritability, feeling of inferiority, and the isolation of the person from the Whole to which it rightly belongs. This obstinate self-love results in a limitation

of interests, understanding, love and productivity, and severe fluctuations between feeling of inferiority and superiority.

There is practically no human character without deviation, opines Kunkel, and no deviation without suffering. On the other hand, suffering proves to be the main stimulus of human development. A person does not reach maturity and clarification save by sustaining a certain degree of suffering and facing the difficulties of the inner life. The confidence one needs is found in religion. The means you use to find the weak spots, the septic foci, in one's character and the methods for making up the deficiencies are psychological. The motive to proceed in this way -- through pressure, pain, and unhappiness -- is provided by life itself. Therefore, the study of those aberrations and deviations causing such suffering forms the first and fundamental part of the We-Psychology.

The Crisis.-- Careful observation, as well as our own experience, shows that these errors and deviations, "inner laws" and "psychic cramps" lead at length to a certain climax of tension and suffering. Then, in a sort of crisis, the old false style of life breaks down and the new life rises, as if from the deep Springs of Life, and flows through the person bringing cleansing and health and new vitality. All the exigencies of existence seem to intend these critical explosions, and also the richer fuller healthier life which results from them.

In all such instances, we observe or discover a "creative power", a kind of "productivity", an elemental life energy, which is inherent in Life itself.¹ The attempt to study, describe, and utilize in the

¹This indefinable, ineffable healing force is comparable to the

service of human fulfillment and maximum efficiency this "productivity" forms the second phase of the We-Psychology.

The We-Experience.-- This Creative Principle of life¹ manifests itself in many ways, but pre-eminently, for our study, in the productive action of persons. Yet careful research demonstrates that it is only in the reciprocal interaction and relationships of individuals and groups (and of men and God) that real creativity takes place. Man is not a solitary creature; he is part of the great human family. No man can live and become a real personality without the help and interaction of his fellowmen. The highest human values (love, community, friendship, mutuality, loyalty, compassion--call them what you will!) come to fruition only where action and reaction in human cooperation and fellowship call them to life. This is not merely a "society" of egocentric individuals. It is a "We" which recognizes its togetherness, its essential oneness, and its reciprocal unlimited liability, as, for example, two lovers, a happy family, a religious, political or educational community, a tribe -- where there is mutual loyalty and which can best and truly be described as a "we-group".²

Therefore, Kunkel believes that this experience of "life-bound creativeness" is inseparable from the experience of what he calls the "We-Experience" and the "We-Group". We are members one of another.³ "The We becomes alive within the individual, and the

Christian idea of "grace" - the dynamic activity of God, working in men and nature, to produce good.

¹Kunkel's idea here appears similar to Bergson's Elan Vital.

²See especially How Character Develops, Part I, pp. 3-48 for a full discussion of the We.

³I Cor. 12.

individual within the We."¹ It is the study of these distinctive phenomena which forms the third and most recent phase of Kunkel's system, and, from which he derives the name, We-Psychology, since it differs at this point from all other schools of thought.

This "We", as the inner psychic reality and experience of group life, seems in its essential character to be identical with many of the psychic and spiritual events and experiences which we find related in the New Testament. Perhaps "We-experience" is to be likened to the "love", or "charity" or "Agape" of the early Christian congregations. This fact also raises the further question of whether and to what extent other experiences of that early Christian era might be brought into correspondence with our own. The strongest, most vivid We-experience of human life is to be found expressed in the words, "Where two or three are gathered together as my followers, I am there among them."²

The We-Psychology, says Kunkel, being an empirical science, comes into nearest relation to theology. And the study of this relationship between psychology and religion forms the final phase of his research. "The result is not "Psychology of Religion" but a "religious psychology."

The Therapist.-- One additional unique idea of the We-Psychology deserves attention: the fact that the practice of the psychology causes inner changes and progressive development for those who devote

¹Kunkel, How Character Develops, p. 8.

²Matt. 18:20 (Goodspeed).

themselves to it - both the therapist and the client, both teacher and student, pastor and parishioner. One's own life is, so to speak, his own "most decisive scientific experiment". This is as true for the Helper as for the helped. This means, in a very real if limited sense, that the therapist must cure himself before he can cure his patients. In his own psychological tonicity he has to become increasingly a free, objective, "we-feeling" person before he can become really creative in helping others. Much of his success will depend upon his ability to establish and sustain a genuine "We-experience" between himself and his patient. This is not quite the same as "positive transference" in the Freudian sense. Success depends in large measure upon the rapport, the "telepathic bond", the "we-feeling" between Helper and patient - the new life-giving energies and courage being transfused from the healer to the healed. In this therapeutic situation, and in imperfect degree, both become for the time a psychic unity, their personalities blended in an inexplicable "therapeutic we", which slowly leads the patient through his darkness into the light.

The We-Psychology in Relation to the Other "Schools"

Where lie the important differences between the We-Psychology and the systems of Freud, Adler, and Jung?

Kunkel has said of Freud that he was a great man.¹ He discovered the "Unconscious" and Depth Psychology at a time when most

¹For an understanding of Freud's work, see A General Introduction to Psychoanalysis, (New York: Liveright, 1935), Psychopathology in Everyday Life, (London: Benn, 1935 ed.), and The Basic Writings of Sigmund Freud, (A Modern Library Giant).

psychologists were occupied with academic problems such as those of sensation and imagery. By emphasizing the emotional factors in determining behavior, Freud greatly enlarged the field of psychological investigation. Like Columbus, he was a great discoverer. But he had the same fate as Columbus - he was wrong. Columbus discovered not India, as he hoped and supposed, but America, - and died believing he had found India. Freud died believing he had found the way to the natural scientific conception of the mind. He was wrong, but he did find something very important that has placed all psychology in his debt.

Sigmund Freud's approach was that of the Natural Sciences. So as in physics, he tried to establish a sequential chain of cause and effect: his question was always, What is the cause? If mental illness is the effect, find the cause. Alter or remove the cause. This results in a rigid determinism which leaves man at the mercy of inexorable inherited forces, driving him on willy-nilly. The Freudian system is full of concepts borrowed from the physical sciences. All life is reduced to a central Force, such as electricity or physical energy, which he calls "libido", and which is usually spelled "s-e-x".

Any such science makes the human personality the "object" of scientific causal observation, assuming that the human being is a mere mechanism, an automaton, acting according to known laws of cause and effect. Man, and his world, are like calculable machines. Science therefore does not recognize creative, indeterminative acts, either in human character or in the universe.¹ "In the realm of science there

¹It must be noted, however, that Physics becomes less and less mechanistic and deterministic; it speaks more and more of probabilities, and allows for spontaneity save in limited areas.

is neither freedom nor responsibility and for that reason, precisely taken, there is no life."¹ - it recognizes and studies only that which is dead and past.

Psychoanalysis, based on physical scientific concepts, does not recognize human responsibility. The person is not responsible for his deeds; "he is the battlefield on which the drives which live in him fight for supremacy."² But under such a plan "it is difficult to see just how the healthy person is any better than the criminal or the sick individual. No one is responsible for a destiny brought about by drives."³ What, then, becomes of the common human experience and conviction of free-will? A man who can reduce all his behavior to forces and causes not himself, is not responsible for his conduct.

Freud regarded religion as a neurosis.⁴ But for Kunkel Christian faith is not only not a neurosis, as escape from real life, but a discovery of Reality, bringing to the individual the reassuring conviction that he is cooperating with the Cosmic purpose of the universe. For Kunkel, therefore, as contrasted with Freud, high religion and sound faith are basic factors in mental health.

Alfred Adler was Freud's pupil and younger disciple.⁵ But he

¹Kunkel, Let's Be Normal, p. xvi

²Ibid., p. xv.

³Ibid., p. xv.

⁴See Freud's, The Future of an Illusion and Moses and Monotheism.

⁵For Americans the psychology of Alfred Adler is to be found best expounded in The Nervous Character; Understanding Human Nature, (Greenberg, 1927); and What Life Should Mean to You, (Little, Brown, 1931).

was essentially an artist, not a physicist; and soon he parted company with his old master. For he had come to the conclusion that responsibility was the most important characteristic of man. Adler found the source of behavior not in cause-effect sequences, but in the goals sought. Mental illness is in the service of what purpose and end? So Adler reduced all life to the free individual having goals which he is trying to reach by whatever means are open to him.

For him man was a reasonable moral personality, with complete freedom, entire responsibility. The "doer" is the reason for his deeds. Therefore, his goals give a more adequate description of the doer than does a search for a very complex train of causation as sufficient antecedent for human behavior. It is clear that here our viewpoint shifts from cause-effect relations to the dynamic "infinal" relation of means and ends.¹

Kunkel rejects the mechanistic determinism, and the resulting pessimism, in Freud. Life is not blind, unconscious, irresponsible without goals and therefore without values. In Freud there is no distinction between good and bad, right and wrong, higher and lower cultures, only a difference in complexity.

But Adler is too optimistic, thinks Kunkel.² Adler stresses an exaggerated individual freedom. Being a socialist, he also thought that by certain changes in the social order and more social-

¹For a fuller treatment of this "means-ends", infinal viewpoint see Let's Be Normal, pp. xviiff; also the Translator's Note concerning the word "Infinale", coined by Kunkel from the German word "Finalitat".

²At one time, however, Kunkel more nearly shared this view, as witness the title of his book, Conquer Yourself.

ized living we could usher in Utopia. Adler overlooks the inherent weakness, ignorance, error and sin of mankind. He forgets, what the theologians have always seen, that human nature seems to be weighted in favor of sin and evil doing.

Kunkel is closer to Adler than to Freud, and was, for several years, the leading Individual Psychologist of Germany. He still makes much use of the "Inferiority-Superiority" schema of Adler in his own figure of +100 and -100. (See Fig. 1). "Nonic Characterology" by which Kunkel's system of character development is sometimes known, is traced from the Individual Psychology of Alfred Adler. And, as we shall see in our discussion of the Self, its philosophical orientation is Kantian and transcendental,¹ its religious implications clarified by the insights of Christianity.

Kunkel differs from Adler, also, in their interpretation of "ends". And end usually becomes a means in the service of a higher end, ad infinitum. "As in the case of cause and effect we have regression to infinity, so in the case of means and ends we should have progression to the infinite, each end a means to a higher goal and the final goal infinite."¹ This might be represented as a pyramid, showing several stages of means-ends, the peak of the pyramid being in infinity. We cannot see it, and we shall never quite reach it. And precisely here Adler dissented. He "smelled" religion in this idea of the "infinal" infinite goal, so he denied it. But Kunkel believes that the more healthy-minded a man is the more infinite,

¹Oddly enough Kant pointed the infinite regression of causes to a First Cause, but he did not see the infinite progression of means and goals to the Final Goal.

dynamic, and "infinal" is his pyramid of goals and purposes. If some specific goal becomes a "final end", consciously fixed and rigidly held, it becomes for the man who holds it a deviation, an inhibition, a halting of the life process, -- and he has a neurosis.

It must be observed that a variety of means can serve the same end, and the same means can reach various ends. Furthermore, conscious means can often serve unconscious purposes; just as unconscious means can be used to reach conscious ends. There is also the third possibility that unconscious means may serve unconscious ends. In psychotherapy and in character education we must ever differentiate between conscious and unconscious means, and between conscious and unconscious ends and purposes.

Kunkel values highly the concepts of C.G.Jung of Zurich.¹ Indeed, he seems to be growing more and more in the direction of Jung. He utilizes the idea of the "collective unconscious" without slavish adherence to the "archetypes"², he uses Jungian dream and picture analysis in his therapeutic practice, and he uses a schema of "types" not greatly different from the Jungian types.³

¹For the viewpoint of C.G.Jung, see especially Modern Man in Search of a Soul, (Harcourt, Brace, 1939); Psychology and Religion, (Terry Lectures: Yale University Press, 1939); Frances G. Wickes, The Inner World of Man, (Farrar, 1938) and The Inner World of Childhood, (Appleton, 1939).

²Carried to an extreme, these archetypes may become a Polytheism, an idolatry of Archetypes which assume the place of "gods".

³Among Jung's contributions have been the therapy of "psycho-synthesis", word-association method, "complex", a religious principle in the libido or unconscious, and the doctrine of personality types, notably the "extravert" and "introvert". Kunkel has a schema of four main types: Star, Nero, Clinging Vine, and Gaby. See How Character Develops, Part II.

But the point of difference is concerned with the concept of the "ego" and the "Self". For Jung the "ego" means the center of consciousness; for Kunkel the "Ego" is the false secondary center of the personality. For Jung the "Self" is the growing unit of human personality, the center of the whole personality including conscious and unconscious elements, development and disintegration. Kunkel uses the word "Self" in the philosophical sense of the "Subject" - indicating "an entity which is at the same time immanent, as the creative power within the We-group, and transcendent, as the eternal goal of human history."¹ Thus the We, while related in one direction to the "Collective unconscious" and the whole Human Family, goes, in another direction, beyond the boundaries of the Jungian discoveries.

So Kunkel attempts a synthesis of what seems true in Freud and Adler and Jung. He rejects all mechanistic concepts as useless in psychotherapy. "To face death or danger we don't need force. We need only inner courage and confidence, wisdom and love. Theology calls it faith."² People are determined in certain things, and are free and spontaneous in other things. Kunkel sees the dialectical synthesis between freedom and determinism.

Our symptoms, denials, inhibitions, passions are determined, as Freud pointed out. The whole pathology, in the largest sense of the word, the whole description of our bad character traits should follow the description of Freud. His determinism is the explanation here. Because we are determined, rigid, follow rules, we are deviated. Because these things are beyond our will power they are the opposite of life - they are dead, automatic, mechanical, fixed. But Adler is right in describing our inner nature. Behind, or within our bad character traits, is the kernel, the spark of the heart. In this center we are free

¹How Character Develops, p. xii.

²Lecture notes.

and undetermined. This inner kernel is free and creative, despite all the determinism around.¹

The Past is fixed, determined. But the Future is open, undetermined. The Present is the moment of responsible action, of free choice, which can keep "infinal" the pyramid of future goals, if we permit the Creative Life principle to enter the equation in the present. There is always, within our finite limits, the possibility of transforming future time by the thrust of Eternity into present time. Man is a carrier of his own goals, values and purposes, whether he knows it or not. All of which is to say,

Every causal way of thinking must confine itself to a closed system of cause and effect, and subordinate itself to natural laws. The "infinal" way of thinking understands life as a system bound to infinity. Understanding opens the way to it because the understanding person is bound to the same infinity.²

Perhaps a simple chart will help us to note and compare the real differences within these various "systems" of psychology.

<u>Freud</u>	<u>Adler</u>	<u>Jung</u>	<u>Kunkel</u>
Psychoanalysis	Individual Psych.	Analytical	We-Psychology
Natural Science	Art-Biography	Myth-Art	Religion-Art
Cause-Effect	Means-End	Part-Whole	Synthesis
Determinism	Free Will	Intuition	Dialectic
Forces (libido)	Creative person	Archetypes	The Self - "We"
Pessimistic	Optimistic	Mystical	Religious synthesis

¹Lecture Notes, Holmby College Seminar, p. 3.

²Let's Be Normal, p. xx.

The "Self" and the "Ego"

Now let us retrace our steps and mark out in more detail the basic concepts in Kunkel's system which have relevance to our subject of "grace". How do egocentricity, inhibition and error come about? What results do they produce in the human character? How do they gradually force the individual into clarification? How are they finally overcome in this process?

"Subject" and "Object".— An inquiry into psychotherapy can not proceed very far until it asks about the human nature it is to aid. Before we can show how human personality can be healed of its weakness and wounds, we must first know what it is we are to help. And here Kunkel has an answer which sets him off from many of his colleagues; indeed, it is just here that there has been endless argument, and it is just here that Kunkel becomes a "religious" psychologist. For to him, each person represents a unique and unrepeatable being, whose chief characteristics are freedom, creativity, moral responsibility and self-determination within certain limitations.¹ While he sees man as suffering from this false style of life which he calls "egocentricity", Kunkel sees man as free creative "subject", as well as "object", who by renouncing his egocentricity and saying "yes" to Life, may find himself living freely, courageously, productively - an agent of the creative forces in Life. His "subject" is the added-plus in human life, beyond the mere physical. It will be clear to any reader that here is one of

¹See supra, pp. 123-124; also cf. John Oman, Grace and Personality, pp. 39-57, and pp. 74f supra.

the "religious" elements in his thought.

This distinction is one of the first important concepts to be formulated by Kunkel.¹ "Every life expression comes from a living being, from a subject, and is directed toward something else, an object.....The subject, as the bearer or source of a life process of function, is always demonstrable."² Every person is subject and object at the same time: if he is subject, he must act; as object, he is acted upon. His own actions, as subject, and the actions of other subjects, turn back upon himself, as object in a world of objects. At times he is a passive subject; at other times, he is an object controlled by natural laws. The "subject", the real source of life processes, is neither organism nor any part of the physical and mental world. "The subject is nothing which can be named by a word, if it were it would be a piece of the outer world, an object, and no longer a subject."³ This "essentiality" of man's being arises from that inexhaustible Source, which we call "Life". The distinguishing quality of the subject is freedom (freedom from determining cause in the Freudian sense), and of the object the lack of freedom. It might be said that as "subject" we are acting under the "means and ends" formula of Adler; as "object" we are bound by the "cause-effect"

¹In Let's Be Normal, esp. pp. xxif, the "subject" is discussed in its more philosophical aspects; also God Helps Those, Book I, esp. Chap. I; and Character, Growth, Education, Chap. I.

Kunkel has philosophical support for his concept of the "self" in such thinkers as F.R.Tennant, R.L.Calhoun, E.S.Brightman, A.A.Bowman, J.B.Pratt, Wm. McDougall and John Laird. These represent no parsimonious interpretation of reality, but they seem to me to be nearer to the truth.

²Let's Be Normal, p. xxi.

³Ibid., p. xxiii.

relation of Freud.

"To be free, to be responsible, and to be subject mean the same."¹ Because we are both subjects and objects at the same time, and because it is difficult to behave as a responsible subject, we do not realize most of the time that we are subjects; therefore, we allow ourselves to become objects more than we should, to become determined by others and by external factors and inner forces. Many men prefer to ignore or renounce their freedom, to become an object of "natural law", mechanistic determinism, inheritance or environment, or "irresistible grace," for that releases them, so they think, from moral responsibility. But even so they cannot escape the consequences of their action, of their self-deception. They are responsible for their attempted escape from responsibility. Man must learn to be subject and object simultaneously; that is what it means to grow up, to be a responsible human being. Any attempt to escape this task is to run away from life, - and one is punished for this by loss of life, by suffering, by neurosis. If man is to be truly "subject", in control of his world of objects and objective reality, he must learn and comply with the laws of the objective world. (This is not different from saying that to find redemption and the abundant life man must turn from self-will to God's Will, thereby finding his true relation to Reality).

There is one important practical outcome of this philosophical principle of the "subject-object". It means that science cannot study man, insofar as he is subject. Science can treat man, as it treats

¹Ibid., p. xxiv.

the rest of nature, as object. It can only study those deviations and pathologies which result whenever man no longer behaves as a free subject. The deviations and their results up to the "crisis" of the clarification process can be the objects of scientific research. But, clarification itself, the rebirth and reintegration of the personality, the resurgence of the subject, the restoration of the undetermined "infinal" purposes - all these are beyond scientific perception and formulation.¹ As Kunkel has written, "So far as characterology (or his psychotherapy) tries to delineate the process of clarification, it is, from the standpoint of the sciences, indemonstrable poetry; and from the standpoint of life, an attempt to tell the truth."² Kunkel summarizes these principles in what he calls "laws" for the formation of human character:

Understand that you are subject and object at one and the same time, that you are free and responsible, that you cannot escape the results of your behavior, and that you must bear the results even of the escape from the results.³

Whoever suffers must ask himself why and in what way he is trying to evade the living exchange of being subject and object, whether he is trying too much to be only object or only subject.

¹At this point "grace", supra-human remedial powers enters the picture.

²Let's Be Normal, p. xxv. Science, per se, is characterized by a method of investigation involving four factors: Observation of data, analysis and classification of this data, the formulation of hypotheses, and further testing. The We-Psychology can lay no claim to a rigid regime of experimental method under controlled laboratory conditions of measurement, yielding quantitative results; but in the broad sense of scientific inquiry and observation of data from case studies, etc., the same general methods are here used. And in this sense, the outcome of the developing "self" through crisis and clarification can be scientifically observed and described.

³God Helps Those, p. 17.

He must try to find the way of the simultaneous presence of both, he must seek the path of responsibility.¹

If you make a person (yourself or another) the object of your research or your influence, do not forget that he is more than an object, that he is an unknowable, incalculable, free and creative subject.²

We have already pointed out in connection with our discussion of Jung that, for Kunkel, this "subject" is almost identical with the "Self" - "an entity which is at the same time immanent, as the creative power within the person and within the We-group, and transcendent, as the eternal goal of human history." It is this "self" at the heart of human personality which bestows worth and dignity on the human spirit. "Nothing that anyone can say or do can detract from or add to its inherent value, because the Self partakes of the infinite - it has in it some spark of the divine. It is beyond damage or injury by any human hands."³ This "Self" is the essential, creative core of human personality. It is an affirmation about the nature of man which cannot be quite defined, cannot be studied or proven scientifically, cannot be described for it is a reality beyond time and space. It is clear that this Self is a Kantian and Christian category. Therefore, if we think of the "self" as representing the essentiality of the human personality, by extending this concept horizontally to include the human family, we might speak of the "We" as the "Self"; and by extending it vertically still further, we might legitimately think of the "SELF" as having some relation to the divine principle in the universe.⁴

¹Ibid., p. 23 ²Ibid., p. 28. ³How Character Develops, p. 252.

⁴Kunkel is not very clear himself at this point. Perhaps the "We" and the "Self" raised to the nth power would stand for something approaching the Logos, or the Holy Spirit. It is definitely not a pan-

To such a self we must, of course, impute freedom. Associated with this creative self is the capacity for choice and the obligation of moral responsibility. The less creative and alive and "human" a man is, the less he is able to make right decisions and pursue good actions. Gerald Heard has given us eloquent testimony from anthropology and biology to show how the animals, except man, have become uncreative because they have become too well adapted to their environment, their protective shells and armour have become too efficient and therefore prison houses; they have become rigid, insensitive, unable to suffer and endure pain; they have grown unable to change the pattern of their instincts — and therefore, they can no longer make creative decisions and actions. This is possible only for those who remain alive, flexible, sensitive, willing to suffer and to endure pain, ready to bear the responsibility and the consequences of the free creative decision and act.

Kunkel draws a clear distinction between this "Self" and the "Ego". We recall that for Jung the "ego" is simply the center of consciousness, the "I". But for Kunkel the "Ego" is the false secondary center of the personality, the sham "I", the "Seeming-self". The Ego is the usually erroneous "mental image of oneself", the mistaken mental picture of the "self", a distorted misshapen thing which one interprets as being himself and his powers. The reason this image persists as the seemingly true "self", is that most people act on these mistaken notions of the self; but that is because they are acting from the false ego-centric "Ego". And it is only when one recovers confidence in his own

theistic concept of the Universe, since that would destroy the separate "self" and reintroduce determinism.

nature and dignity, than he begins to act from the true Self.

The tragedy is that a person seeks to preserve this mistaken conception of himself, a false conception which should be discarded. But his feeling that it is the real self makes it very painful to contemplate—as if he were actually surrendering or destroying his very self. So many, while realizing they should change their whole style of life, continue in the egocentric "vicious circle". Yet the breakdown of the Ego is not only desirable by necessary; the collapse of this sham existence and this false system of ideas appears to be a basic aim of life. For the person is never really alive and creative in the expression of his powers until he is free of the shackles of his rigid egocentricity.¹ Thus even the suffering of the egocentric person under life's inexorable pressures is desirable, because it brings him to the crisis, which is also the doorway into new life. Increasing egocentricity only brings about its own crisis and destruction. He who tries to save his Ego loses his Self.

Egocentricity.²— One of the inevitable tragedies arising from this "dual-personality", this confusion between the "Self" and the "Ego", this rivalry between the "real center" and the "secondary center", is that the moralist and most theologians, too, have also confused the two and condemned both. And in consequence of this error, we develop doctrines of original sin and total depravity, and we educate Pharisees.

¹See How Character Develops, Chap. 13 on The Crisis; esp. pp. 113-116.

²For fuller consideration of Egocentricity see How Character Develops, Part II and passim, What It Means to Grow Up, Part I and passim, Let's Be Normal, Part I and passim, and Character, Growth Education, Ch.5. and passim.

The real center or the "soul" or the "self" which we receive as a child of God may be likened to the creative point from which Life springs. But in the process of growing up this live center becomes encrusted with what Kunkel calls "shells" (deviations, bad habits, inhibitions, psychic trauma, etc.,)¹ which may confine and hedge around the real center, and even develop a second nature and secondary centers (ego) from which we begin to act. (See Fig. 3 for a graphic portrayal of this phenomenon). Kunkel speaks of the "Original We" or "Primitive We", that happy state in which the mother and her child comprise the first We-group. But inevitably there comes a "breach of the We", a falling away from the blessed state of this natural, primitive We, a break which produces a psychological trauma and rigid inner laws which determine our behavior thereafter in the search for security and status. Ideally the mother should be able to avoid this breach, but practically it never happens that way. Mothers are too egocentric themselves, and in training the child they pass on to him these same or similar egocentric patterns. It will be seen that this is not so different from the Christian idea that man has fallen away from his true origin and natural state of blessed innocence, and since that "fall" lives in sin. In this schema are three elements: Original We (innocence), the "self" (perfection), the "ego" (deviation or sin).

Properly understood, the fault is seen as a result of the development of the false Ego in the early stages of growing up, not as a sorry blemish on one's very Self, a taint inherited from Adam bio-

¹For a discussion of "shells", their nature and formation, see How Character Develops, ch. 12, p. 90ff.

logically. Now one can face the situation with greater courage because one does not need to condemn one's very Self, but only to amend and eradicate that egocentric shell which imprisons the real Self -- or in other words, to get rid of an egocentric attitude which like a parasite has attached itself to one's personality.¹

The kind of behavior which results from egocentric motives, from striving for success and admiration, from the anxious pursuit of superiority, security and status, from the fear of failure and disappointment, is designated by Kunkel as "egocentricity". The opposite attitude and behavior is called "objectivity". Of that we shall hear more later. But here let it be made clear that the thinking, doing, striving of the egocentric person is directed toward avoiding any damage or threat to the beloved Ego, the Seeming-Self. Even when one realizes his error, it is difficult to apply the newly perceived truth to his own life. For all sorts of frustrations, failures, hurts, disappointments, resentments and mistaken notions of one's true nature have been built into one's thinking of oneself -- one's Ego. Back of the faulty behavior in striving for the +100 is the -100 which one is seeking to avoid, and the -100 feeling is in turn an egocentric attitude usually rooted in a mistaken notion of one's true value, of what one can do or cannot do. Many vices, sins, wrong-doing and inferiority feelings are merely negative symptoms of a deeper underlying difficulty which must be gotten at. Even devout prayer may not help. The motive and mechanism behind this negative trait may be unrealized -- even largely unconscious -- deep in the repressed materials of the mind.

¹How Character Develops, p. 262 and passim.

It need not be stressed that it is the wrong procedure to fight against the negative symptoms, for that is like fighting against oneself, focusing attention on the very thing one wants to eradicate.¹

That all these rigid behavior patterns serve the ego may be concluded from their origin, for only when a person is struggling for his own superiority do experiences occur painful enough to yield a continuously effective behavior pattern.² No one is free from these rigid behavior patterns, because no one is free from egocentricity. Since no one is entirely objective, no one can escape the necessity of modifying these egocentric attitudes. The forms of egocentricity are infinite. Much of the understanding and therapy of the human soul consists in ferreting out all the disguises and hiding places of egocentricity. It is usually easier to point out egocentricity in others than in oneself, for to discover it in others usually raises one's own ego. To degrade others and elevate one's own ego is the common sin of every human being. This is made easier because egocentricity always is accompanied by self-deception. And the more egocentric we are, the more clever are we at deceiving ourselves and others. We dare not face the truth about ourselves, remove the mask from our own weakness and hypocrisy, our fear and hostility - not until life itself "unmasks" us, suffering follows suffering, in that strange paradox of life whereby the protection of our ego leads at length to its destruction.

Having said all this about the egocentricity in man - his error, weakness, sorrow, suffering, ills, perversities, self-deception

¹How Character Develops, pp. 58, 262, 265, passim.

²What It Means To Grow Up, p. 13.

deviation and psychic fetters - Kunkel goes on to insist that man in his true essence is not evil but good. This evil and sin, all the dark pathology which we discover in human kind, arise from the rigid false self, the ego. Kunkel notes and is impressed by the "darkness" in both individual and corporate life. This "darkness" thought of philosophically and raised to a cosmic magnitude is almost as difficult to describe and explain as the Eternal Goodness. God may be both Light and Dark; or perhaps He is not the Dark but is behind it and permeating it and using it. For Good you must have Evil; for darkness you must also have light. In which case evil and darkness may be parasitic forces, living only in association with Light and Goodness. Some one has said that "God and the Devil are the same river flowing in opposite directions." Kunkel is no clearer about the essential nature of the Darkness and Evil than is any one of the theologians. For him Darkness may be a part of the Scheme of God, it may be nothing but the reverse side of the Shield of Light; but he is certain that it has important lessons for us and that it may be used by men for their growth, may be made the "growing edge" of character. But man in his very center is not Darkness. Therefore Kunkel rarely speaks of "sin", rather of "deviation". He looks upon men not from the standpoint of their alleged "guilt", but from the standpoint of their "need", not to judge and condemn, but to help. These deviations, as we have seen, are caused by "shells" which the egocentric self builds up around the "real central self", producing a false secondary center from which most of man's deviated actions emanate. Since most of these mistakes and deviations are concealed or unknown, only through some suffering or eruptive crisis may man break

his shell and begin to live once more from the "real center" or "heart".

"Acting from the heart" is one of his common phrases. But the heart, as used in this sense, is no mere emotion or sentiment. The "heart" stands for all the love and courage and wisdom of the soul, it stands for the pure dynamic creative center of the Self, where the clamour of wishes and desires is stilled, and the God-Will is solitarily enthroned and dominant - indeed, the "heart" is the divine essence in man, if only man will give the God-stuff a chance to express itself. But man has the freedom to block the true self, to break the heart, - the heart of man and God!

When a man becomes acutely aware of the evil in life, the sin in his own heart, he is likely to infer: "I am the Darkness. I am deviation." (And that frees him of the responsibility of responding from the real Heart. This is the danger which the Calvinist or Barthian runs, a danger which perhaps most men run, - that of being so convinced of their irremediable corruption that they resign themselves rather comfortably to their corruption). Man asks himself, "Why do I do these terrible things?" and often he replies, "I have no choice; it is my very nature." A truer answer would be, "No, I have always been free, within limits. All that I lacked was the courage and the faith in life not to be egocentric." The "Heart" stands for the single, incorruptible, free, creative, life-giving center. The deviation comes from the superficial "shells" of the personality. But perhaps for a time this blasphemy of the heart is true and necessary, until man sees and acknowledges and accepts the fact that behind the proud superficial personality lies the "deviated man", and behind the deviated

man and more fundamental still is the "Heart", the true Self.

The "We"

The "We", the term and concept from which Kunkel derives the distinctive name of his psychological system, may be briefly but inadequately defined as "the psychic reality which constitutes the basic unity of a group whether its members are conscious of it or not."¹

It is both matrix and inner experience of communion, of deepest human fellowship. It is most nearly like real love - between lovers, mother and child, a family group, or an intimate religious fellowship - but it is more than love. It is the "psychic reality of which love gives proof"...."the foundation of all mutuality - of all community - in the sphere of common honour, as well as in the sphere of affection."²

One of the readiest examples illustrative of the reality and experience of the "We-feeling" group is that of two lovers, or of husband and wife who through mutual love and trust have found and created in their togetherness that inexpressible and most blessed of all human relationships. In their union of body, mind, and spirit, two persons become one ("and they shall be one flesh" - Gen. 2:24): a new event has taken place, a new entity created, an entity which is something quite new under the sun, and something vastly more than either one or both could be merely as separate entities.³ In this mutual sharing and

¹How Character Develops, p. 12.

²Ibid., p. 11.

³Of course this mating instinct, resulting in love and marriage, may be perverted to egocentric ends and means; but we are here speaking of the ideal successful marriage.

enrichment of their common life, "new energies are released, new ideas are produced, new courage is developed - in short, both lives become much more creative and productive."¹ In this mutuality of participation, in the complete sharing of the total experience of life in the light of a larger loyalty, in facing together all of the issues of life - loss and gain, joy and sorrow, birth and death - the We comes to life and awareness within the individual, and the individual becomes a part of the We.²

The same psychic reality is present where two friends develop a new idea, a group of researchers make a great new discovery, - wherever new advances in art and science and statecraft come as the result of common labor and sharing. Just as "We are in love", so "We develop the new idea." One Subject, one Self, one We, is represented by a group of persons. Consider, too, the obvious and "original We" of the mother-child relationship, which is something different than mere biological interdependence. It is a deep longing for and feeling of being in a We-group, as different parts of a higher entity or psychophysical organism.

Seen from within, this conscious and unconscious sense of human community is the psychic unity, in which human personalities are embodied as cells in a greater human organism.³ "All Selves are part of the

¹ How Character Develops, p. 11.

² In another connection, but certainly relevant to the thought developed here, is the splendid essay on "Living Together" in Henry N. Wieman, The Issues of Life.

³ Cf. I. Cor. 12.

We - whether the individual is aware of it or not."¹ But consciously, it is living in the feeling of extra-individuality, as if a larger entity had become the focus of the individual person, and the center of his life. Thus understood, the We is the inner psychological and philosophical reality which is manifest outwardly as the We-group.

But the We-group, either as philosophical concept or as outward expression, would seem to have no logical limits, — no limits short of the whole human race, no limits short of the Kingdom of God. Kunkel and Dickerson write as follows of the We:²

It is a growing power which expresses itself in always changing historical groups of individuals. It was present in primitive tribes of early days as well as in the Christian communities of the first centuries. Maybe it was present also in the best period of the old Greek city-republics or in Cromwell's Commonwealth. But it disappears at the moment that a group, a family, a community or nation, pretends to be "the" We, to embody it entirely and therefore to be of higher value than other groups.

Kunkel has not dealt with the relations of larger social groups; but he recognizes the difference between the ultimate and personal "We-groups" wherein love is the active principle, and the impersonal social groups which are mere aggregations of egocentric individuals in which there is no real cohesive force other than fear or hope of gain. Between such egocentric and impersonal groups in society (in all stages between the intimate We and all humanity) the principle of justice should be applied as the operating principle, thus avoiding the danger of absolutizing any group or nation.

The immature egocentric person has little or no sense of belonging to or of responsibility for the welfare of a We-group. And

¹How Character Develops, p. 127.

²Ibid., p. 127

very often a seeming concern is but a disguise for some egocentric sentiment or purpose. On the other hand, a maturing objective person finds his rightful place within a We-group and in the service of the We. He is no longer absorbed with the fears and disappointments, the narrow demands, and the false goals of his precious Ego. His energies begin to flow outward to meet human need, he begins to share the interests, purposes and aspirations of an ever-enlarging human circle, he begins to feel his membership in the human family. As a result he begins to experience the deep satisfactions and support of the We-feeling, and life takes on richer meaning and genuine significance.¹

The Infinite Pyramid of Goals

We have already devoted some attention to this subject of the infinite progression of ends and means. I mention it here again chiefly for emphasis, because I think it is a central and important concept in Kunkel's thought which is definitely "religious" in its meaning. Kunkel believes that the healthy-minded person keeps his purposes and goals relative, dynamic, "infinal", and in the service of the infinite purposefulness of life. To set specific final goals is to refuse the task of being subject and object simultaneously, and the result is an inhibition, a halting of the life process. "Who consciously or unconsciously insists upon a final goal thereby renounces his vitality and human dignity."²

Kunkel insists that the investigation of causes alone, by

¹Ibid., p. 120, 250, 259, and passim.

²God Helps Those, p. 31.

scientific means, will never yield complete comprehension of human behavior. To the cause-effect formula must be added the search for the purposes and goals that beckon from an infinite future. And he believes that wherever one finds errors and deviations and repressions in the human personality, there one also finds purposes and goals which have become rigid and final - with the inevitable premature stoppage of life. The enhancement and protection of the Ego is the most common fixation of the directive lines and purposes; and this always means that the person is trying to evade his responsibility as a free "subject".

But when we ask Kunkel to make positive definitive statements about the "peak" of his infinite pyramid of goals, he does not, cannot, give clear definite content to this "infinity" any more than he could give definite content to the "Self" or "Subject". Such obscurity is unsatisfactory to the scientist, and probably also to the religious person, but for different reasons. The latter looks for an explanation of these phenomena in terms of God, and tries to ascribe clear content to the nature and activity of Deity. But in an earlier book Kunkel wrote: "No doctrine of grace has been suggested, nor has a Savior been indicated."¹ He avoids all dogmatism in observation of the second commandment. He designates these phenomena only as "Life" and "infinite purpose." In concluding that book he wrote:

Only in this way can the psychologist keep himself from the mistakes of a materialistic deification of himself or (what is just as bad) of nature. Only in this way can the clergyman be safe from the customary, theological violation of the second

¹Let's Be Normal, p. 289f.

commandment and consequent misfortunes. In fact, it may be said that only that man has always been successful in practical work who knew enough to avoid these two mistakes, and who yet was not far from either because the faculty for pure, scientific thinking was combined in him with the absolute faith of the religious human being.¹

And what is more, he will trod the difficult highways of life, winding into the future, with courage and hope, learning from his mistakes and suffering, relying on the values and limitless resources of the final infinite purpose whose working is plain to him in all of life.

Achieving Objectivity

The aim of psychotherapy is the integration of the personality, or the achievement of what Kunkel calls "objectivity",² of We-feeling. This consists in making one's way from egocentricity to "objective" living, to emotional maturity, out of frustrations and defeats, fears and neuroses, into the abundant full-orbed life wherein one is increasingly creative, loving, confident before life and death, at peace with oneself and one's world. The highest development of this level of living takes place in the "Mature We" relation - a sense of unity with and participation in the common life of an ever-larger and ever more precious human community.

We have already noted that the actions, feeling and thinking of a person may emanate from the Ego or from the Self, and that the person's life is a mixture of behavior patterns which Kunkel designates

¹Let's Be Normal, p. 290.

²For fuller discussion consult Let's Be Normal, Part I, and How Character Develops, Part III, esp. chap. 15.

as "egocentric" or "objective" depending upon whether they are rooted in the Ego or in the Self. That man is objective who combines clear thinking, courageous common sense, sound generous feeling, and confident love in a unifying philosophy of life expressed in We-feeling action. He acts like a free "subject", however often life makes an object of him; he assumes responsibility because he must and because he wants to. He is objective to "the degree to which the We does speak through him as indicated by such things as his devotion to the common good, insight into human needs, his ability to be creative in meeting these needs, his capacity to rise courageously above disappointment, his patience, kindness, cooperativeness and kindred We-feeling qualities."¹ The more objective a person is the more patient he will be, the more "tension capacity" he will have, the more thoughtfully and creatively he will attend to the manifold responsibilities of his life and work, and the more certain he will be of genuine success and permanent contribution to society. The more egocentric he is, in both goals and means, the greater will be his grasping ambition and pursuit of success, but also the greater his terror of defeat; and as his fear and impatience mount, the likelihood of failure also increases.

In developing the conception of the We, Kunkel describes the objective person as manifesting the We through himself. "He becomes the clear expression of the Maturing-We, he is its tool, its representative and its pioneer"....."by creating new expressions of life, by being a guide to the future, by opening new and formerly unknown ways, and

¹How Character Develops, p. 142.

by finding new answers to the urgent questions of Life"....."In saying I, he does not mean his Ego....He refers to his Self. He feels that - not he, but Something Greater is its owner....and what he means by this Something Greater is the God who manifests Himself in the We."¹

Allport has the objective person in mind when he writes of the "mature personality" as being characterized by "extension of self", "self-objectification", and "a unifying philosophy of life." Says he:

The developed person is one who has a variety of autonomous interests: that is, he can lose himself in work, in contemplation, in recreation, and in loyalty to others....Paradoxically, "self-expression" requires the capacity to lose oneself in the pursuit of objectives, not primarily referred to the self.²

Self-objectification includes both insight and a genuine sense of humor, or proportion:

...that peculiar detachment of the mature person when he surveys his own pretensions in relation to his abilities, his present objectives in relation to possible objectives for himself, and his opinion of himself in relation to the opinion others hold of him..
...Insight must be supplemented by a new orientation, a vigorous plan for the future, a new and effective motivation.

Psychotherapy recognizes this integrative function of religion in personality, soundness of mind being aided by the possession of a completely embracing theory of life.

Thus we see that objectivity in the mature personality means to live without self-deception, and with "willingness to see one's equation written out."

But how to achieve objectivity! One of the difficult paradoxes of successful living is that a man needs to know, when he enters the world, what he cannot know until he is nearly ready to leave it. In

¹How Character Develops, p. 142

²Gordon Allport, Personality, (New York, 1937), Chap. 8, pp. 213ff.

short, this lesson is that life and love are not for happiness, but for growth. In this Kunkel agrees with Oman. "The prophets arrived at the discovery that the task of love is not to keep us happy, but to give us moral victory."¹ To deliver the soul from sin and bestow on it holiness and health is the end of God's dealing with his children. "Only for this high end is God's mind good toward us; for it certainly is not as a mere benevolent desire to see His children happy." "Thus the love of the Father....never for a moment means any sparing of the trials or tasks by which evil is undone or good achieved."² And there are ways of achieving objectivity, enabling us to look upon life with courage and confidence. There are two main pathways: one, that of small steps, self-education, and positive training;³ the other way of suffering, through the "crisis" to clarification and integration. But fundamentally both ways teach, "Natura parendo vincitur" - "We master life by being obedient to it."⁴ In giving the creative and affirmative answers to life's question and tasks, character develops. There seems to be no other way. In Kunkel's terminology, part of the process of facing -100 consists in understanding that one can be creative if he yields himself to life, that even the direst situation, he can in time find a way out. Discouragement and failure don't matter in the end, if he really trusts life.

¹John Oman, Grace and Personality, p. 285. ²Ibid., p. 237.

³See How Character Develops, Chap. 24 on "Some Practical Steps on the Way Out"; or Shaffer, op. cit., Chap. 17, esp. pp. 533-540; or some other standard work on Mental Hygiene.

⁴Lord Bacon.

Here we come to grips with the profound reality that creativeness includes some deep confidence and even faith in life and the God supporting it.....The Self is endowed with the capacity to endure courageously even the grimmest tragedies of life. It has the God-given power to look back of the -100 and find the courage to live cheerfully and peacefully even when improvement of one's circumstances proves impossible as it sometimes does.....Even the inevitable encounter with death may be felt to be a -1000 through which one may pass courageously into the new day, the new light, the new opportunity beyond.¹

This reality and this capacity to face life bravely and nobly have been proven again and again in the experience of ordinary folks. "The Self has risen triumphantly above the ruins and even life itself has been yielded up courageously. Such is the glory of the human being permeated by the Spirit of God."²

The Crisis

We proceed quite naturally now to a consideration of the "Crisis" as the "way out", a theme which has been clearly evident in much that we have already written.³ Egocentricity always leads eventually to a climax of suffering and final failure which Kunkel calls the crisis. The egocentric life breaks down because it proves to be false and rigid and inadequate to the demands of life. Life forces us into acts and situations which have been impossible or forbidden because of our egocentric inner laws. Then comes the facing of the "abyss", the catastrophe of the crisis. This is the point of break-

¹How Character Develops, p. 267. ²Ibid., 268

³For detailed presentation of the Crisis, see How Character Develops, Chap. XIII, XXIII, et passim; Let's Be Normal, Part V, pp. 159-238; God Helps Those, Chaps. VII-IX, XII; What It Means To Grow Up, Part VI; Character, Growth, Education, Part III.

down and healing where the valuation turns, where there occurs not only clarification and insight, but a change of values that bring regeneration.¹ Then the person steps out in a new direction, seeking and serving new goals. Thus the Crisis means Danger plus Opportunity. The pressure and suffering and tension open the way to the possibility of growth of character and should, therefore, be welcomed. "If life is not risked, life cannot be won," wrote Schiller. "Whosoever loses his life shall find it," said a greater teacher.

"Life is a dying and being reborn without end." The more one has suffered in the first dying (the first breach of the We between mother and child) the more one tries to avoid every new dying, and the more one dreads "re-creation."² The attempts of the person to save his Ego only take him nearer to the abyss. The rigid quality of the Ego brings on its own breakdown. Increasing egocentricity destroys itself. He who tries to save his Ego loses his life.

No one meets his crisis voluntarily, at least not the first time. That would be "theatrical" and egocentric - not knowing what is really involved. For the crisis, this "losing of one's life", this growing-up spasm, is always felt to be a perilous experience, and it is because of this that the crisis is so often avoided through all manner of self-deception and evasion. Sometimes parents, or husbands, or wives, lacking courage themselves, will attempt to protect their loved ones from the pain and peril of the crisis. But it is no good.

¹The similarity of this phenomenon to "conversion" will be apparent to all.

²Let's Be Normal, p. 165.

The object of such pampering is set back in his development. Later the storm will break with added force and with thunder in the soul. The "vicious circle" of egocentricity can be broken down only by a crisis. This can be postponed, perhaps even to the death hour; it cannot be prevented.

There are two main causes of the crisis. (1) The adjustment which must take place at various stages through the changing years in every person's life, in the very process of growing up from childhood to adolescence and from adolescence into the issues and conditions of mature life. (2) In this process of growing up, as we have seen, repressions and inner laws and deviations occur which will cause maladjustment and suffering and conflict which must one day be fought through to the bitter end. And in this hour each one stands alone before life, forlorn, desolate, helpless, cut off from God and man. (Or so it seems!) "Here no one intercedes for him...." In this sense each person must save his own soul. To grow by stages to maturity means danger to the precious Ego. It means

To forsake, to discard, the old restricted life of his childhood, along with its egocentric behavior patterns. But the more rigid his inner laws, the more mental anguish this struggle will cost him, and the more confidence, courage, and resolution he will need to take this step. Everyone, however, must go through this anguish of mind alone and unaided, for until he has done so, he cannot know the experiences that teach a philosophy of life.... This is where religion begins. Hitherto, it has only been a question of being "for" or "against". Now out of a personal crisis is born a personal responsibility toward the world and the life in it."¹

Every man must at some time face this abyss, deal with this crisis. The human path to objectivity, courage, abundant life and We-

¹What It Means To Grow Up, pp. 144-145.

feeling is through the egocentric crisis that leads to clarification and new life. Those who endure the "perils of the soul", brave the unknown dangers of the future find the way to mature and creative life, find the security of utter insecurity, know victory in defeat, experience the resurrection after death. This has been true of the great souls of all ages: they have found the creative way through suffering.

One learns that even -100, the dark abyss, is bearable.

What seems to be worse than death from the egocentric viewpoint (to be laughed at, to lose protection, to be disobeyed, to be stirred up, is not only bearable if it occurs in reality but it even becomes useful because it breaks a hole in the egocentric shell and opens new ways of objective development.¹

We learn, gradually or in one tremendous disaster, that the dreaded -100 does not mean -100 when looked at objectively. It is simply a very common, very human situation. Moreover, it is one of the primary educative ways leading to maturity. If rightly used, it becomes the road to objectivity, creativity, maturity, We-feeling. It is the way of all flesh. But when one discovers to his amazement that $-100 = \pm 0$, there is no shame or terror or hostility, only relief and reassurance. Then one's courage and confidence increase. One has faced death, or what may seem worse than death, and discovered that it is possible to face these terrors without loss. A new kind of security and courage is felt, and one begins to trust life in a way never known before.

These experiences of facing the abyss may be minimal or major, may be extremely agonizing or felt only as minor disappointments, worries, frustrations, defeats, or decisions. But in any form the

¹How Character Develops, p. 243.

crisis leads one to the realization that a drastic readjustment of one's thinking and behavior is called for. A turning point has been reached, which may involve a total collapse of the old ego-pattern bringing a complete change in the psychic life, or only minor modifications and corrections of error. These latter involve peripheral changes and little steps; the former involves the very center and citadel of one's being. "The Ego is shaken like the throne of a monarch in a revolution.....The crown is replaced by another authority."¹

Perhaps the majority of crises are faced with reference to situations involving career or profession, social adjustment, sex, love and marriage, and religion.² In the major crisis there is the feeling that one is utterly alone, forsaken, and naked before life, shut off from man and God. "Yet there is no real saving of life without losing, bit by bit in the tragedy of a major crisis, that which seems to be life itself."³ Thus by going through the abyss of renunciation one learns what it is to stand at ± 0 , to be objective and creative, to be moved by sympathy and love and courage, to let Life flood through one's being, to share the common lot of humanity. Something of this sort is what Jesus must have felt before Pilate and on the cross, and Luther before the Diet of Worms. "Ecce Homo!" "God help me, I can do no other." And one is still and always a human being! who has learned to love without any demands, to stand with invincible

¹How Character Develops, p. 107.

²For some interesting case studies and examples, see What It Means to Grow Up, Part VI; Let's Be Normal, pp. 219-225; pp239-288; God Helps Those, pp. 214ff.

³How Character Develops. p. 269.

trust in life, to let the Heart just "be", with no shells or defenses or fears — to say at last, "Thy Will be done!"

Thus we see that the crisis, which outwardly takes the form of a nervous breakdown or psychogenic illness or neurotic symptoms, is unavoidable — and really desirable. Inwardly, it is a revolution at the deep seat of the personality, and to be faced, although we usually try to avoid it at all costs.

There are two pathways through the crisis to new life: the human or earthly path, and the religious way. The former ends in a sense of release and harmony and human fellowship; the latter issues in the religious sense of "the manifestation of God in the We." In both instances the person looks out upon the world "with new eyes, seeing connections, facts, values, goals, ways, possibilities he never saw before." And with this comes We-feeling relation and service to others.

This appearance in his life of the new values, new feelings and new aims, which completes the new insight into the actual realities of life, is the very essence of the crisis, and perhaps the essence of human life itself. As has been said before, it is inexplicable, and we must limit ourselves to describing it as carefully as possible. In the case of the human or earthly path through crisis, we come to feel that this "miracle of rebirth" seems to be a natural element in human life. In the case of the religious path, we feel behind the sunrise of the new life a higher Living Power who brings it about.¹

On the religious path, the individual realizes

that he himself as well as the larger unit, the We, is created, sent, supported, endowed and used by a Higher Reality, who rules the world and in whom indeed he and others live and move and have their being.....His first reaction seems to be a mixture of iright and joy, or of grief over the past and confidence for the future.

¹How Character Develops, pp. 118-119.

Later come new strength, new insights, new goals, new productivity and, above all, new love, and with it comes obedience to what is felt to be the "divine commission"....

There are three elements in this new inner life which in the last analysis prove to be only one. They are, the Self whose powers lay latent within the shell of the Ego, the We which is the very essence of the Self, and this mysterious Power which theologians and religious people will think of as the light, or the voice, or the grace of God.¹

Then one learns to be merciful because he has obtained mercy; he knows compassion without heartbreak; he understands that he may descend alone to Hell or hang on a Cross and find God there; he discovers that when he destroys all his idols and false gods in the stark terror of death and darkness, there on the instant stands God Himself, high and lifted up, filling the universe yet personally near. One has learned that "It is a terrible thing to fall into the hands of the Living God", yet where can one better be than in the hands of God?

"Grace" in Kunkel's Thought

One who has followed thus far will see many suggestions of "grace" in what we have said, particularly in the preceding sections on Objectivity and the Crisis. It now remains only to clarify the issue and point to specific instances of "grace" in Kunkel's work.

Throughout our discussion we have encountered the activity of "an unknown, irreducible, unexplainable, incalculable, but overwhelming and creative power." A person feels himself between the "tongs of fate", caught in the "web of destiny", when something happens, which is "wrought neither by thought, nor feeling, nor by any act of will, but

¹Ibid., p. 122.

by something more comprehensive still, something above and beyond all these manifestations of personality."¹ The We-Psychology stresses a development of maturity through suffering and crisis and re-orientation which cannot be attributed to the ability or merit of the individual.

He who, deceived by the Seeming-Self (Ego), relies upon his own small private consciousness, must fail, for the source of creativity is not the individual but the We, or to state it in another way, not the individual but God who manifests Himself in the We, of which the Self is a part.²

Sometimes we sense the creative deed as our own conscious and responsible act. We feel this more strongly the more highly our own sense of individuality has been developed. However, as we grow more objective, we increasingly feel that creative power is something that transcends our small personalities - that is drawn from a source greater than any individual.³

Let us take an example.⁴ At the height of the crisis a patient is about to do away with himself. No longer able to reach his egocentric goals, he finds all life without meaning. But at the moment of renouncing all life and hope, something curious occurs: away go the egocentric goals, and with them the egocentric fears - and the ordinary processes of life again claim attention. Though obscured, they had been at work all along. Life goes on. His egocentricity has collapsed, yet he feels that he is part of a "We", of a human community. And life in all its richness and potentiality emerges. The old false patterns have gone, the Ego has resigned like an abdicating tyrant, and objective life with all its tasks and goals opens out anew. The Self rises triumphant above the ruins of life; indeed, the "educative" pressures

¹What It Means To Grow Up, p. 160.

²How Character Develops, p. 132.

³Ibid., p. 132.

⁴Described in What It Means To Grow Up, pp. 156-162.

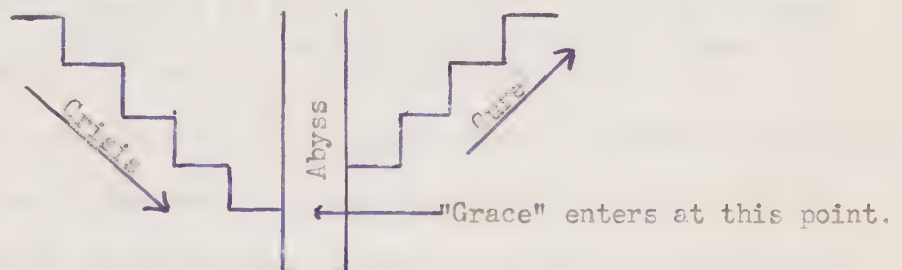
and influences of life have forced the issue, bringing on the crisis, and leading the person through the tunnel of darkness into the light, through suffering into maturity.

What is the nature of character healing? The answer to this question involves the old problem of the freedom of the human will. Can a person change his own character? And if so, is it due to human knowledge and skill and will? or is it due to fate, or to a gift of grace from heaven? As we have already stated, Kunkel rejects all extreme pessimistic or optimistic answers to this human problem, as well as mechanistic determinism and magic. He dismisses all methods and answers which would promise to "change" us without requiring that we really change ourselves. Man is neither pure subject or pure object, but both at one and the same time. Psychotherapy, like religion, must end in failure and disappointment when used as a magic charm. Even so, psychotherapy by itself will have only partial success. The truth and the true method lie with psychotherapy plus the healing forces in life to which religion points. Thus Kunkel arrives at the formula: (1) Character is not unchangeable; there is a way out of all its difficulties. (2) By his own arts man cannot force his own way out of his difficulties of character. (3) Therefore, the way out comes as a creative act of life (what we would call "grace") which we cannot force merely by self education or psychotherapy.¹

Kunkel declares that in his clinical treatment of patients, he often becomes aware of outer events, influences, and remedial forces which affect the cure. They come just at the right time, and they are

¹God Helps Those, p. 268.

not the result of his intelligence or skill, nor of the patient's. Some would call this coincidence mere chance or luck; but Kunkel thinks it is the activity of the supra-human influences in life. Therefore he never tries to force progress or healing with his patients, he never deliberately tries to bring on the crisis: he waits for the pressure of life within and without the patient to precipitate the crisis. His task is to remove all obstacles possible and retard as little as possible the operation of these healing life forces. "I can wash the wound: only God can heal it."¹ He definitely believes that at the point of the crisis, when the patient is facing and struggling through his "abyss", a new life-giving factor enters the equation and effects the cure. Kunkel now has no hesitancy in calling this unknown, inexplicable, corrective, creative power which he sees at work in his therapeutic practice by the name of "grace". Perhaps a little diagram will help to interpret this concept.



The descending zig-zag line on the left indicates the steps approaching the crisis. The hiatus represents the actual abyss. If the person through courage or complete renunciation goes through the crisis, this life-producing influence comes into play - "grace" enters the situation. A psychic change takes place, rebirth occurs, and the person emerges from the crisis, already at a higher point than when he entered, to step

¹Motto in a French hospital.

out in a new and upward direction. Positive training completes the progressive cure. There are here no laws at work, no mathematical necessity; but a soul has been born.¹

What part can our human efforts play in this creative act of rebirth and conversion? The answer is: "Our efforts remove the obstacles. If we do not remove the obstacles, we may make the creative act impossible. This negative power we do possess. But even if we have removed the obstacles, that fact does not necessarily guarantee the healing."² Another helpful analogy is to imagine the therapist as an obstetrician, helping the struggling personality to birth. Whether there is a birth or not is not the therapist's affair. If and when the birth takes place, it is his business to assist the delivery and remove any obstructions.

Not until he realizes that psychotherapy is merely the means which the vital purposes of the patient can employ when and how they wish, not until he notices that healing is synonymous with Grace, is there any real hope of final recovery.³

Psychotherapy can help especially in pointing out the negative factors, the pathology, the "darkness" in human experience. It can point out what the "darkness" means and that it leads to death; it cannot describe the Light or Life nor all the conditions for access to them. Psychology can take one into the porch of the Temple; only true religion can usher one into the Holy of Holies. Science cannot mark life's

¹The butterfly leaving the cocoon, or the chicken cracking the shell of the egg to permit birth, might serve as analogies for this painful birth process, facing the unknown in order to fulfil its destiny. Why the "cure" does not occur in every case is not explained; but neither have the theologians explained satisfactorily why grace is efficacious with some and not with others.

²God Helps Those, p. 268.

³Ibid., p. 270.

highways with the signposts: "This is the right road." Psychotherapy can only give notice: "This is not the right way." And that is an important service.¹ Religion cannot prevent a free subject from taking the wrong road, but it alone can point to the right path that leads into the Light.

If theology is the doctrine of the light, psychotherapeutic characterology is the doctrine of the unwholesomeness of darkness. It shows that all the ways that lead into darkness must necessarily be unpassable. But it has not the power to make men turn about. It can only prove in what respect the direction is false and how it must necessarily lead into greater and greater distress. In this way it can strengthen men's desire to turn about. The conversion can be forced neither by self-education nor by psychotherapy. Here the practical experience of science agrees with the teaching of Christianity: Conversion comes by Grace.²

The poet Dane Rudhyar has powerfully described this whole process of how men attain salvation by grace through the crisis of suffering.

When men shall have the strength to say "Yes"
to the deepest hell
And walked unmoved across depths most desperate
and evils most absolute;

When they shall assume the burdens of darkness
and pass joyfully through all stench
Because in them abides the deathless fragrance
of their own Soul;

When they shall forget their own little self,
their little purity and little comfort
and grow tragically into the great serenity,
quintessence of all storms;

When they shall wipe out the horrors of past days,
by facing evil as the elder brother of good,
accepting the dead with the strength of living
and the understanding which is the core of love;

¹God Helps Those, p. 277.

²Ibid., p. 278

When they shall look beyond to Him
who tore from gods the Fire of Self
and blessed us all with its curse,
bearing in their hearts His Cross and His Glory;

Then, there shall be peace and beauty
in the lands of men.

--"I Charge You" by Dane Rudhyar
in White Thunder (Santa Fe, 1938).

CHAPTER VI

THE PSYCHOTHERAPEUTIC SITUATION

Sooner or later the pressures of life become so imperious that we are driven out of our present ways of living by a combination of such factors as religious sanctions, conscience, moral ideals, common sense, insight, sense of guilt and fear of punishment, and physical and mental breakdown. Warning or foretaste of catastrophe may be sufficient to bring men to their senses. But in any event, at the point of crisis the minister or psychotherapist comes into the picture to do what he can.

In this chapter we are dealing with a new way of salvation, modern, empirical, with some claims to being scientific. But let it be said at once that there is no salvation by "pure technique" - psychological, therapeutic, or ecclesiastical. "It takes more than new knowledge to create a new gospel of salvation."¹ There is only salvation ultimately by the grace and power of the Eternal Goodness proceeding from God, revealed peculiarly in the life and work of Christ, working in and through and upon the hearts and wills of men. Psychological technique is especially helpful in diagnosing the particular difficulties in the distraught and sin-sick individual, helping to clear away the obstructions by seeing clearly what and where they are, ventilating the dark-places, breaking the "shells" that wall the soul away from the Spirit and

¹Horton, op. cit., p. 127

obstruct the free flow of grace. But until a man is possessed by the larger life and vision of God, "he will have to limp along with half of his powers unmobilized, uneasily conscious that he has not yet met the Real Thing for which his soul is groping."¹

Psychotherapy and Religion.--- In any event the psychiatrist and therapist are now attempting to carry out, in more or less scientific fashion, the work (that of the "cure of souls") which the priest and pastor have been performing with more or less success and in a blundering and unreliable way. Psychotherapy will never take the place of religion. But as Professor Horton says in his splendid volume,²

The similarity of the methods traditionally employed by pastors and priests, and those employed today by psychotherapists and psychoanalysts, is striking at many points. The analogy between confession and "abreaction", repentance and "insight", conversion and "integration", sanctification and "reeducation", is too close to be accidental. Many of the specialized psychotherapeutic techniques such as the "work cure", "faith cure", etc., were first discovered by religion.

In another place he pleads movingly for the effort on the part of all lovers of mankind to employ the new knowledge and skills in such a way as to bring it to bear directly on the problems of self-realization and enrichment of life for countless millions:

Love by itself offers no way of salvation; psychological technique by itself offers no way of salvation; but love working through psychological techniques is the way of salvation for the individual, as love working through sociological technique is the way of salvation for society.³

Or there is the picturesque testimony of Dr. John Rathbone Oliver who speaks as doctor, psychiatrist, and priest:

¹Horton, Realistic Theology, p. 173.

²Idem, A Psychological Approach to Theology, pp. 98-99.

³Ibid., p. 127.

The psychiatrist has to exorcise the devils of fear, of inhibition, of obsession; the lesser demons of worry, and tenseness and self-pity. Then, having got the devil out of the house of the mind, he must do something at least to clean the house. And after cleaning it, he must furnish it with new habits of thought, new interests, new ambitions. But here his work stops. He has nothing to say as to what kind of people are to be, by the owner, invited to enter in and dwell there.....Plenty of psychiatrists burn their fingers in such attempts. I have learned to avoid them. For this particular part of the job belongs not to the specialist in mental diseases, but to the specialist in human souls, to the minister or priest.¹

This reminds me of the remark attributed, I think, to Dr. R. C. Cabot of Boston, that when a man gets sick he should send for his doctor and his minister at the same time. The psychotherapist can take a man onto the porch of the temple; the minister must conduct him into the inner sanctum. The psychotherapist can locate and remove the "darkness" in a distraught human soul; but the minister can lead him into the Light.

For "Religion takes him into the presence of

what is noblest and most awe-inspiring, kindles in him new loyalties, reverences, purposes and enthusiasms, adjusts him to what is deepest in the nature of the universe, and so releases floods of warm energy within him, which often melt down and sweep away those obstructions and inhibitions which psychiatry removes by more mechanical methods."²

It is our faith as Christians that God seeks to deliver from sin and weakness, from crippling frustration and perversities those who fulfil the conditions of loyal sonship - commitment and trust. The Christian religion holds out the promise of forgiveness to all those who sincerely repent and turn away from their sins. Forgiveness is the cor-
relary of God's loving and "gracious personal relation" to men, and the need for this reconciliation is man's deepest yearning. For it is the

¹Oliver, Foursquare, (Macmillan) p. 174.

²Horton, A Psychological Approach to Theology, p. 100-101.

experience of pardon that makes us feel that the Good Life is a present, if unfinished, possession, and not a far-off impossible dream. There is no easy answer to life's hard problems; but there can be and often is the experience of healing and wholeness, of having found Life where before there was suffering and death.

The Task and Procedure of the Therapist

The minister or therapist must deal with the "whole" person -- his will, loyalties, affections, loves, hates, imagination, reason, emotions, primitive drives, and attempt to bring them all under the sway of God's Will and leading for His children. We have seen that human nature is a flood of energy pushing for release and expression. It must be set free - in work, play, love, service, and worship. But in being set free, there must be a radical reorientation and re-centering of our ideas, ideals, loyalties, instincts, of all that we include in the "self" or the "ego". Man must disenthral himself, be disabused of his charm and importance to himself and others, must put "self" aside - then he can be saved. Complete unconditional surrender of the personality to God; the attempt to realize self on ever higher levels of unification; the harnessing of the God-given energies for socially redemptive purposes - this is the way to the solution of man's fundamental problem.

Peculiar Resources of Religion.— Admitting the reality of estrangement, frustration and sin, religion brings peculiar insights, comforts, certainties, energies, and techniques into the process of therapy: such things as Confession, Repentance, Conversion, Forgiveness, Prayer, Fellowship, - and the person of Jesus Christ.

Psychotherapy is the process of aided confession.¹ It is tempting a person to confess what he did not know he had to confess. "Through confession something terrifying has lost its power to perturb. In expression, some of the horror vanishes. By confession he reorganizes his troubles in consciousness, he spreads them out in logical form and harmless order - thus he gains command of them and control of himself."² Confession and the "talk cure" are phases of the procedure whereby erroneous emotional hook-ups are exteriorized and unconditioned. By talk, writing, dream interpretation, free association, simple and complex catharsis, the counselor, or therapist attempts to aid the client in exposing the disturbing and irrational relationships, revealing the unwarranted misconceptions, and detaching the emotionalized response from the symbol, object, or cause of the original conflict. The helper, be he psychologist or minister, seeks for, exposes, and aids the client in integrating the repressed factors on a higher level of unification and in response to a higher loyalty. Horton divides the disorders into three types, and discusses steps of therapy in each case, thus:

- (1) Mental misery: Work cure; relaxation, analysis, abreaction or draining off the complex, suggestion, re-education, reassociation, and sublimation.
- (2) Social wrong-doing: Insight, transference, development of personality, development of new social relationships.
- (3) Sin itself: Here he gives three "agencies" making for the cure of sin as given in a lecture at Union Theological Seminary by George Herbert Palmer. They are "Agencies of Restraint,"

¹C.H.Valentine, Treatment of Moral and Emotional Difficulties, p. 31.

²Wm. Sadler, The Theory and Practice of Psychiatry.

"Agencies of Enlargement", and "Agencies of Consecration". This last is important because a man may be cured of his neurotic and delinquent tendencies and still be a sinner.¹

But even having done all this, even after confession and these other procedures, there may remain a sense of having fallen, a feeling of guilt, even apart from the usual religious connotations of guilt. This sense of sin must be done away with; and at this point the minister can give the assurance of a God who forgives those who honestly repent.² There is the promise of restored fellowship, the broken relationship reconciled, a fresh start without the burden of guilt.

Prayer assumes added importance, an importance not associated with the conventional ideas about prayers, if and when we see it as a means of bringing the mind of man into cooperative union with the Divine Mind; for, if sincere, it further leads one to put forth strenuous effort to bring about an answer to one's prayers. In light of Dr. William Sadler's pean of praise for prayer, it might appear that many ministers are not utilizing the full power of prayer:

I regard prayer as a master mind cure, and personal religious experience as the highest and truest form of psychotherapy. There can be no question that the religion of Jesus, when properly understood and truly experienced, possesses power both to prevent and cure numerous mental maladies, moral difficulties, and personality disorders. It must be evident that fear and doubt are disease producing, while faith and hope are health-giving; and in my opinion the highest possibilities of faith and the greatest power of hope are expressed in the sublime beliefs of religious experience. The teachings of Christ are the greatest known destroyers of doubt and despair.³

¹Horton, A Psychological Approach to Theology, pp. 87-97. Nearly all systems, schools, and writers have different terminology to describe similar procedures and concepts.

²See the discussion of Forgiveness on p. 161, supra.

³Sadler, in The Theory and Practice of Psychiatry.

Finally the helper seeks to train the client to use his new knowledge in understanding his trouble. By this time in the process he should have changed his false attitude toward himself, society, work, the other sex, God, etc. He will no doubt make mistakes in this process of re-education, and experience relapses in the newly-centered activities. Here the helper continues to train and guide and encourage him in his progress.

The Place of the Church.— Here is where the Church performs one of its most useful services. The great task of the Church, of course, is to continue and complete the work of Christ in building the Kingdom, in saving the lost souls of men, in proclaiming and demonstrating the nature of the blessed community in which men of good will live in fraternal relations with their fellows and in filial love and trust with God. In case of the mentally or morally disordered, the Church offers a fellowship to encourage and sustain the sick and sinning on their road back to health and sanity and moral living. Nothing is quite so helpful and healing as to belong to a group who loves you and believes in you. Social approval and the sense of belonging to a fellowship which cares - here are agencies of rehabilitation and enlargement. In the process of re-education and re-centering there is tremendous help in a normal and happy social adjustment, in a group where the person may engage in responsible and cooperative labors for socially useful ends. There is eloquent testimony that one of the principle aids in restoring a sinner or neurotic to normal life is the fellowship of a church or some such fellowship, especially one where resides the Spirit of God in Christ. There he is upborne when he falls; when his spirit lags and his

courage flags, there are others to buoy him up and rekindle his hope. When he grows weak and disheartened, there are others to encourage him. In such a group there is mutual correction and personal contagion and invigorating support of the group mind and worship.

The Work of Christ in Salvation.--- Finally, for further encouragement to the person who has turned to God, there is the gracious person of Jesus. He has attained to sonship; he has revealed to us the love and purpose of God; he has shown us the Way, - and the Goal. Whether we regard him as the Jesus of history or the Christ of faith, he remains leader and savior, because he not only revealed the love of God, but he set afoot saving influences which have made the world a different place. No explanation seems quite satisfactory; but countless millions down the years have found joyous salvation when they ceased straining and driving their wills and gave over the direction of their lives into the keeping of the indwelling Spirit of Christ.¹ Horton recalls the tremendous success in winning souls of Dwight L. Moody, "who had neither education nor eloquence, nor any weapon in his armory save the single weapon of the constraining love of Christ."² This constraining love of Christ and the sustaining power of the Christian fellowship are two "weapons" which no mere doctor or psychologist carries in his kit.

Since through Jesus God has somehow been revealed as sharing our sufferings, we can trust God the more; and in turn may enter sympathetically into Christ's suffering by which evil was transmuted into

¹This is the joyous religious experience found among the Evangelicals: such as Martin Luther, John Wesley, Dwight L. Moody and General Booth. It is also similar to St. Paul's experience.

²Horton, A Psychological Approach to Theology, p. 127.

good. If we can accept suffering in a creative way, even though intellectual difficulties remain, we can live through the darkness into the light. This we know by our own experience and the witness of numberless others. "Life is a long lesson in humility." The endurance of suffering is essential to humility, to the surrender of egocentricity, to the growth of character, to productive adjustment to the social environment, and to courageous faith. Jesus has pointed to the Way and and to the cost, as well as to the worth and the outcome of the religious life.

Whosoever tries to secure his life shall lose it,
and whosoever loses it will preserve it.¹

The Kingdom of heaven is like unto a treasure hidden in the field which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth the field.²

"When the self is free, the will is free; freedom of the will is freedom of the self. But such freedom can be obtained only by the abolition of all conflict and hostility in the individual and the formation of a complete harmony of all impulses. The completely harmonized self is the completely free self. The freedom of the will is only progressively secured by the pursuit of an ideal capable of organizing all the instincts and leading to greater self-realization. This is the element of truth in the Augustinian paradox that we are only free if we choose the Good."³ This is the meaning of living in Him "in whose service is perfect freedom."

Make me a captive, Lord,
And then I shall be free.

¹Luke 17:33 (Moffatt)

²Matt. 13:44.

³Hollington, Psychology Serving Religion, p. 43.

CHAPTER VII

SUMMARY AND CONCLUSIONS

We have seen that the differences between the teachings of religion and psychology touching on "Grace", as found in the work of John Oman and Fritz Kunkel, are not as striking as we might have imagined. Indeed, there is remarkable agreement between them on many essential points, the differences being chiefly those of terminology and form of presentation, contrasts not surprising considering their diverse backgrounds and the disciplines under which Oman and Kunkel work. But in conclusion it may be well to call attention to the more important points of agreement and disagreement. In our survey of Kunkel's thought we have purposely considered the points of particular relevance to and intersection with religion. The interesting thing is that the psychologist, starting from a different point and employing different methods of research, should arrive at nearly the same conclusions as the theologian.

They both admit of the existence and activity of "grace" — Oman naming it as the "gracious personal relation" between a wise and loving Father and his erring children, Kunkel being content with describing its operations and results without attempting to explain or name this creative principle in life. They both are humble before life and grateful for all that life brings to men. Violation of this "order in life" brings its sure pressure and judgment in sickness and suffering;

obedience brings consolation and growth and creativity. Modern men have lost the vivid sense of grace which our forefathers had; many do not now believe in the grace and pardon of God, -- yet they need it more than ever. And the psychotherapist, as well as the pastor, is a mediator of God's forgiving saving grace. The soul of man never completely loses contact with God. God's grace is manifest in many varied forms, general and specific. Even man's grievous sin does not obliterate the incarnation or completely imprison the "self", though it may and does block the avenues of grace for a time. Meanwhile grace operates as "educational" persuasion rather than as mechanical force.

Concerning the nature of man, both Oman and Kunkel emphasize freedom and responsibility as being proper attributes of human nature and necessary to growth into moral personality. Both agree that man is an autonomous being characterized by self-consciousness and self-direction. But beyond that they both see man as a sinner, as being in opposition to the nature of reality and therefore in self-contradiction. The theologian speaks of sin; Kunkel only of "deviation" and "egocentricity". But egocentricity, for Kunkel, is no taint inherited from Adam, except in the sense that it is a common human trait, a part of the whole human problem from Adam until the present, derived from man's freedom of choice and from the inevitable difficulties of growing up within a society which is egocentric and involved in past evil.

Both men employ a dialectical method in reconciling opposite interests and truths. Oman reconciles God's sovereignty and man's freedom by uniting in one living harmony moral independence and dependence on God. Kunkel arrives at a synthesis by seeing man as subject and

object at one and the same time, striving for "infinal" goals. Man is free in a real, if limited, sense. He can answer either "yes" or "no" to the challenge of life; he can accept or reject God's proffered grace.

Concerning the mind and soul, both seem to be in agreement; both therefore reject all mechanistic interpretations of the universe and of human personality. No one is responsible for a destiny caused only by "drives" or by "irresistible grace". By its insistence that human motives and urges and their resultant consequences are largely mental, not strictly physical processes, analytical psychology has brought stubborn support to the religious view that men are more than merely material bodies and that they respond to intangible, imponderable things as well as to physical stimuli. By its stress on man's need for inner integrity, for integration around a directing focus, for living in relevance to real life, it has provided a practical method and an adjunctive instrument in attacking the problems of human good and evil.

Both religion and psychotherapy are engaged in remaking life, in changing lives. And here Kunkel too points to the life-changing potentialities in the Christian religion. Is it too much to suggest that psychotherapy is the human side of this redemptive and healing process whereby souls are cured and made whole? Psychotherapy, like religion, teaches the art of growing up: one must reorganize, understand and master one's own tasks and difficulties and experiences. And the "practical productive way of overcoming personality problems is always at the same time the ethical way." This is tremendously

important from the religious and moral point of view.

Both religion and psychotherapy (as we find it in Kunkel) work on two fronts: that of prevention and cure. And that means beginning the positive training of character early in life. Since the major determinative responses and attitudes toward life are acquired in infancy, Kunkel, like the religious educator, is increasingly concerned with the early training and development of wholesome, healthy-minded persons.

Conversion for Oman involves a change of insight and attitude concerning man's true relation to God, and not some amendment wrought by coercion in man's nature. Likewise, Kunkel interprets the "cure" as involving simply the release of the true self as the center of man's being from its egocentric prison. Man in his present deviated state is not the end, and we do not know nor dare we set limits on what he may become. Therefore to surrender the Ego with its false attitudes and defenses and release the Self is to find life. To live from the egocentric shells is to inhibit life; to live from the "Heart" is to save and fulfil man's true nature. Religion and psychotherapy stress the importance of wholeness, not only that every area of personality should be yielded to the integrating center, but that yielding be to nothing less than the Wholeness which is Life, -- to God.

The way out is the same: Man saves his life by losing his life, by turning from self-love to God-love. In Kunkel's terminology this means to lose that which seems to be man's very self (his false Ego-system), thus releasing the true "self" into life. Religion describes this experience, when authentic, as "confession", "repentance", "conversion" and "rebirth"; psychotherapy calls it "crisis", "clarification",

"re-orientation" and emotional reorganization of the personality. Both involve the sense of forgiveness and freedom from the burden of guilt.

A survey of the formation and collapse of human character shows that: the road to life leads through dying; the way to sociality leads through the utmost loneliness; the way to yes leads through no to in spite of. No one learns to give so long as he takes; no one learns to love so long as he is loved or hated. Only he who has been so alone that he can count on no sort of answer can experience and realize how inexhaustibly life can speak through him. Only he who hears life speaking within him can give and love without being dependent upon reciprocal giving and love. Only when he no longer depends on gratitude can he reap gratitude.¹

The idea of suffering is particularly prominent in Kunkel's thought, nor is it absent from Oman's work. Not only does suffering result from the false egocentric style of life, but suffering endured and used is the price and condition of growth. It may be in God's own plan that pain is given us and pressures brought to bear upon us to aid in our growth. We should be grateful for the problems and pain that force us to go more and more deeply into ourselves and into God. We must even come to "love" the evil and darkness and suffering as a part of life which may be used for good. May the crucifixion not be a symbol of dwelling alone in utmost darkness, -- and knowing that God is there. We approach the dark tomb of our Lord, -- and behold! Light!

Central to the thought of both Oman and Kunkel is the emphasis on love and affection and trust in personal "community", in a We-feeling group as necessary to the finest human development. Oman feels we cannot fully know God's will apart from the fellowship of those who have seen and obeyed it. And Kunkel lays great stress on the "We" as the extension of the "self" into the larger Self, as being akin to God and the

¹Hans Kunkel, Die Sonnenbahn, quoted in Let's Be Normal, p. 226

basis of all true human community. It is the bond of the human group and the psychic reality of which love is the manifestation and proof.

The soul that knows true religion (true forgiveness, true grace, true integration) loses its feeling of having to struggle alone. It puts aside its dreads and fears and crippling guilt. It lives in a mood of confidence in the universe and courage before life. It learns how to draw life-giving vigor from the Source of all life, and opens itself to receive the lifting grace of the living God. That soul can look straight into eternity and not be dismayed.

Both Oman and Kunkel know the value of "faith" - faith in life, faith in God, faith in the pastor or psychotherapist. The technical term is "positive transference" or rapport. Faith and hope are health-giving, whereas doubt and fear are destructive. But more than this: creative living involves danger, adventure, risk of defeat, and suffering. It means venturing into the unknown and unexplored areas of experience. This is especially true in the severe crisis or conversion. And this requires a deep confidence in life and the God supporting it. It means to discern God's mind and truth, and to act upon them with courage and trust.

Oman, like the depth-psychologist, would point to the complexity and obscurity of human motivation. But from the standpoint of Kunkel's thought, one of the weak points in Oman's argument is his superficial treatment of the unconscious. It is well known that one of the cardinal tenets of depth-psychology is that much of human motivation and the cause of much mental disorder is to be found in the repressed materials of the personal or collective unconscious-- in desires and

goals, emotions and urges, compulsions and "moral diseases" beyond the immediate control of conscience and reason. It may be true that until these subterranean factors cross the threshold into conscious life they raise no problem for faith or duty; but that doesn't help eradicate the murky elements which fester in the unconscious and produce so much of human illness and perversity. It is one of psychotherapy's major contributions to locate and uncover these specific dark areas which block the free flow of healing grace. I think Kunkel would agree with the late Dr. Sanday that the subconscious in man is that part of his personality which is most accessible to direct Divine influences as differentiated from the indirect influences which are mediated through study, instruction, devotional reading and friendly intercourse.¹ It may well be that this is a true theory of the nature of personality and of the divine activity interpenetrating and transforming the human spirit.

Certain it is that some such idea brings Kunkel to believe in meditation and prayer. He has said that in meditation the subject should listen to and hear the Real Heart, but that usually he succeeds only in hearing the secondary false centers of consciousness. For Kunkel meditation partakes of the character of "free association" and prayer alternately. It has both subjective and objective reference. He would probably say that prayer has to do with the transcendent God and that meditation with the immanent God. These two aspects of communion with reality may be said to relate to the "extraverted" and the "introverted" aspects of personality, and that therefore we need

¹Cf. N.P.Williams, The Will of God, pp. 114-115.

both emphases. The use of prayer and meditation should help us in facing future crises, and indeed might very well precipitate us into crises which we might otherwise never face.

Perhaps for some people the power of grace through the ministrations of religion is sufficient to bring healing to the distraught soul; but more and more I am convinced of the value of a psychotherapy to aid religion - a religious psychology. The evil and sin and sickness in the human spirit occur in specific forms which require specific diagnosis and treatment just as various diseases demand specific drugs and medical care. It is not enough merely to say that man is a sinner in need of grace. He is that indeed; but such a blanket indictment and general panacea are not found to be very helpful when priest, pastor or friend is confronted with a disorganized personality. Here is where men like Kunkel can help the theologians by supplying a body of factual and exact knowledge and special skills concerning the variety, pathology, symptoms, causes and cures of mental and emotional disorders. And in cases of morbid and excessive sense of guilt, psychiatric help may clear the way for a healthy minded religion.

This is not the place to discuss the pro and con of passing judgment on the sinner in the therapeutic situation. But let me say that the whole temper of Oman's thought is such as to lead me to believe he would agree with Kunkel that if judgment is needed the therapist will be able to "judge" without condemnation or abuse, to disapprove of the sin without reprobating the sinner, to hold high the standard without making of it a gibbet for the one in distress, to extend faith and love which are the parents of forgiveness to the

erring one, to believe in him and help him to believe in himself.

Oman and Kunkel would agree that we find meaning for life and grace for living day by day in the simple experiences, trials and joys of the common life. These often mediate God's grace to us, even though we are unaware that they have any relation to God; for God does not favor with His grace only those who know and acknowledge Him. The Christian, of course, is inspired by all this to a grateful recognition of "the love that, from our birth, over and around us lies." God's grace is mediated by love and true affection, by the joys of family and friends, by the beauties of nature, by the treasures of our literary and artistic heritage, by devotion to great causes, by the satisfactions of creative labor,—even by the suffering and defeats which purge and deepen life.

Conclusion.— In our exploration we have traced out what appears to me to be fruitful relationships between the working of "grace" and the psychotherapeutic cure of souls. On the basis of this particular study, at least, it seems to me that the work of the psychotherapist validates the truth of the Christian doctrine of grace and supplements in a practical way the redemptive influences by showing how the human personality is made and how God's energies and certainties may be used according to His laws. Psychotherapy is one channel through which grace operates. The physician seeks the health of the body, Psychotherapy has the ideal of creating and/or restoring both physical and mental health. Religion seeks, with the help of medical and psychological skills, to bring all of man's nature into harmony with his rational and moral ideals and into loving obedience to the holy and eternal goodness.

Religious psychotherapy is not complete until it results in surrender to God and reliance upon Him.

Some years ago Ernest Ligon declared: "It is no accident that the advance of psychology has everywhere shown the validity of Jesus' teaching."¹ One need not strain overmuch to make Jesus talk and act like a modern psychologist to see that there are healing and redemptive influences in life which Jesus knew about and used, and which the Christian Church has always recognized and tried to explain by its doctrine of grace. We may not in this generation speak meaningfully about certain historical concepts of grace, but we cannot deny the existence and saving activity of supra-human impulses, influences and regenerating powers interpenetrating and restoring human life. Psychotherapy has helped us to describe, understand and utilize these saving forces in life. Our present study has been concerned more especially with grace as the power and love of God redeeming men from sin and self-love to a new life of freedom, sonship and communion with the Father who deals with men as in a gracious person to person relationship.

This grace is offered to all men with the same impartiality as rain and sun. It floods man's spirit when he ceases to shut God out by his own self-erected barriers. All men may know this glorious freedom and abundant life if and when they turn from false egocentric pursuits to God and his love. Man is never made perfect; he remains limited and deviated to a degree. But he can know peace and pardon, and live in communion with the Father and fellowmen. He realizes his utter dependence on God, but in that dependence, behold! he finds moral independence

¹The Psychology of Christian Personality, (New York: Macmillan, 1936).

which fulfils his true self and transcends law and time.

"Great peace have they which love Thy law,
and nothing shall offend them."

APPENDIX

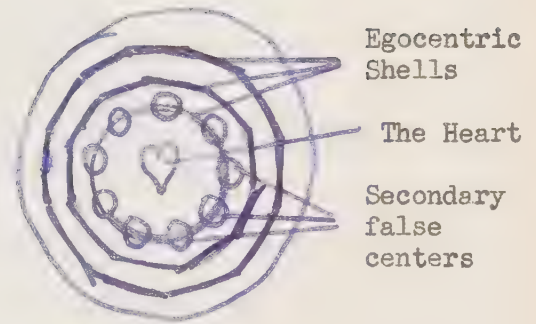
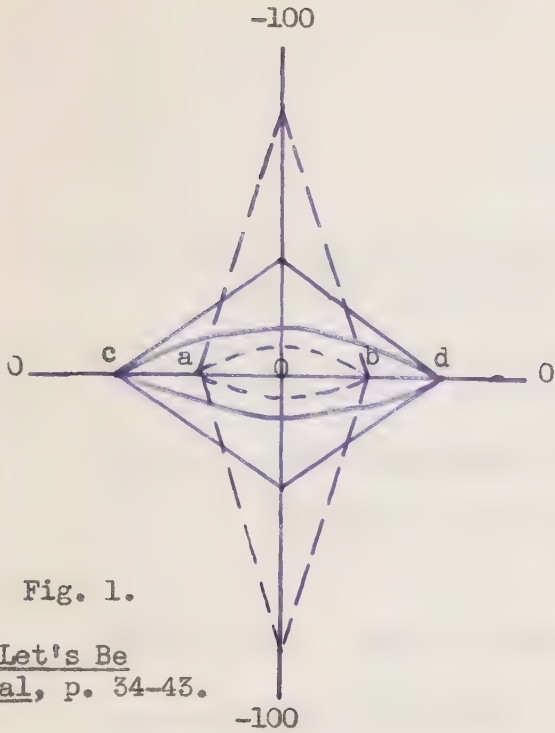


Fig. 2.

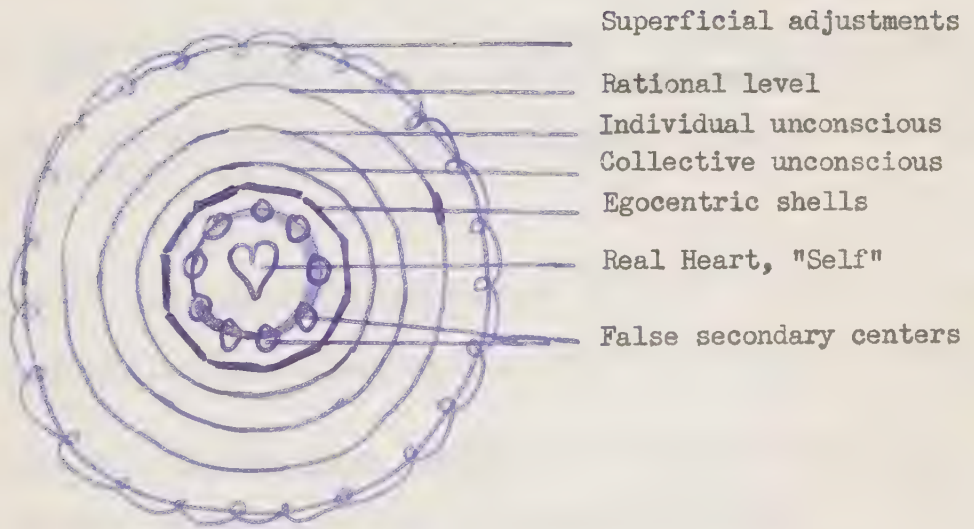


Fig. 3.

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